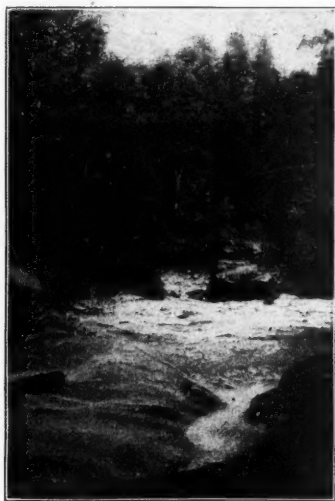


# THE CHRISTIAN WORKERS MAGAZINE

Vol. XVI

MARCH, 1916

No. 7



A Scene at Mountain Lake Park, Md., Where  
Bible Conference Will Be Held This Summer  
See page 561.

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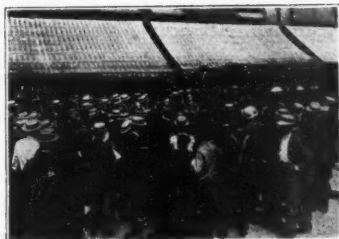
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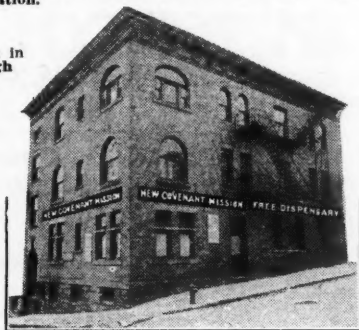
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## "Providing Things Honest"

The first essential to a Jewish Mission is an Administration of integrity. Last month we gave a list of our Trustees, Advisory Council, and Referees. It was the most effective answer we could give to any question as to our integrity.

The second essential is a Financial system that commands confidence. We have been working out such a system for twenty years, and we want to tell you about it. In the first place, no money is spent without the approval of our entire Board in official session. No individual has power to incur expense in behalf of the Board. At our annual meeting in January, a budget is prepared for the year, and passed upon, item by item. If, during the year, extra needs arise, they are brought before our Quarterly meeting; in emergency, a special meeting is called.

Thus, your money is safeguarded, every dollar honestly handled, under God's guidance. As a further protection, our books are examined by accredited Chartered Accountants in New York, who report to the Board. The annual statement is printed in our paper, "The Chosen People," in February.

You are welcome to examine our books, or to ask any information. It is your work, not ours; we are simply your servants. God has blessed us because of the above methods, and has given us fruit for our labors—Results. Of these, we hope to speak next month.

Again:—on the strength of the above facts, may we have your fellowship? We need your prayers first, your gifts next. Whether the gift shall be one dollar or a thousand, is between yourself and the Lord.

But, write now—right now!

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**Station A**

**BROOKLYN, N. Y.**



# THE Christian Workers Magazine

MARCH, 1916

## Editorial Notes

"Nevertheless they shall be his servants, that they may know my service." 2 Chronicles 12:8.

The way to learn how easy a yoke and how light a burden is that of Christ, is to wear the yoke and carry the burden of Satan for a while. This was the lesson now Cut from to be taught Rehoboam, king of the Loaf Judah, as he was permitted to fall temporarily into the hands of Shishak, king of Egypt. Strange that a people once delivered from so great a bondage, should ever make it necessary to be enslaved again! But what Christian has not had the same lesson set before him more than once?

❖ ❖ ❖  
Last January a snowslide on the west slope of the Cascades carried two cars of a passenger train into a gulch 300 feet deep, entailing a serious loss of life. Even "Almost" the wholesale slaughter of our fellowmen on the battlefields of Europe could not prevent our experiencing a shock of horror at the tale.

But that is not the point we would speak about just now, but this. The newspapers compared the wreck with another that occurred in the same way and approximately the same place just six years before, and added, "After the accident the railroad began the construction of concrete snowsheds at a cost of millions of dollars. The engineers believed they had almost made these places secure against mishaps of this kind."

"Almost," but not altogether. Ah, what sadder tales has that "almost" to tell, not in the destruction of men's bodies, but their souls! What warnings have been preached on the utterance of king Agrippa to Paul, "Almost thou persuadest me to be a Christian." May the Spirit of God again graciously use the warning to some unsaved reader of these words.

The psychologist, Professor William James, in his rules for breaking off evil habits, says: "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of habits you aspire to gain." Let us urge this rule upon the reader who

has hesitated so long to receive Jesus Christ as his Saviour and confess Him as his Lord. We know it is a difficult rule to act upon when one's life has for long been centered on self and on the world, but there is available for such an one a power outside of himself by which the action of his own will may be raised to that potency which the need requires. "Call upon me in the day of trouble, and I will answer thee, and thou shalt glorify me." Here is an invitation available for any crisis. We do not urge the lost to pray, but to believe in order to be saved; and yet we have the example of the distressed father in the Gospel who exclaimed, "Lord, I believe, help thou my unbelief."

O, imperiled soul, no longer let it be "almost," but now altogether! If in your weakness to make it so you cry out to God, you will discover that His ear is not deaf that it can not hear.

❖ ❖ ❖  
One of the most sane and earnest remarks we have read on the general subject of God and the European war came from a Jewish Rabbi, of New York, about a month ago. His name is Dr. Samuel Schulman, and he was replying to Prof. Ernst Haeckel, of Germany, who averred that the present war ended the illusions of man concerning a providential God, the immortality of the soul, etc. After the Rabbi had shown the tendency of some scientists to dogmatize on matters which they do not understand, he went on to say:

"God still lives, though men refuse to obey his law. There is no more defiance about God and immortality in seeing a man die in battle than there is in seeing him snatched away by a microbe or carried away by an earthquake. The manner of a man's death has nothing to do with the divine plan for his destiny."

"I will tell you what illusion this war has swept away—the flattering unction to our soul which a materialistic science has dinned into our ears for the last fifty years, namely, that men become better and more civilized because of the mastery over nature which enables them

to increase their material comforts. This war proves that the civilization of the head is but the smallest part of human culture, but that if brutal wars are ever to end, humanity's heart must be educated. Men must take seriously, and everybody in their lives, the faith in a God that would have them to love one another. It is Haeckel's gods that have been swept away by this war, and not the God of Judaism and Christianity."

His reference to the failure of a materialistic science to improve the morals of men, recalls the history of the antediluvians. What we call civilization made great headway from the time Cain built the city of Enoch, which he named after his son in the land of Nod. But as the years and centuries rolled round, the result was, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved him at His heart."

We know what followed. And today it looks very much as if a corresponding catastrophe was just ahead of us. Would to God that the warning of the Jewish Rabbi might be heeded.



"Statistics startle us with the fact that approximately three-fifths of Indian infants die before the age of five years." So writes commissioner Cato Sells, in a recent appeal to the employees of the United States Indian Service to "save the babies."

#### **"Lo! the Poor Indian!"**

He gives directions how this may be done, and asks the cooperation of all denominational agencies, Christian missionaries and mission schools which have special interest in the Indians' spiritual welfare.

We pass along his request and urge it upon all who are close to the problem. By addressing The Office of Indian Affairs, Washington, D. C., a copy of his appeal and directions may be obtained, and it will be found instructive and stimulating reading.

We Christians of the United States have never awakened to a sense of our obligation to the Indian and the guilt that rests upon us for their early treatment at the hands of our forefathers. We know that a bad Indian is a very undesirable citizen, and there have been and still are, plenty of them. But we also know that our dealings with them, with some exceptions, have not recommended either the religion or the civilization that we profess. We trust the commissioner may live to see the most happy results of his appeal.



The Extension Department of The Moody Bible Institute has started a long-cherished plan of organizing chains of weekly Union

#### **Weekly Union Bible Classes**

Bible Classes in localities where openings may be found. One has recently been organized in the northeast corner of Pennsylvania, including Elmira, N. Y., and taking in six cities.

The idea is for the teacher, in this case the Rev. John C. Page, to establish headquarters in a central place from which to radiate to the other points, thus saving expense. The classes are planned for twenty weeks, one night a week in each place, the cost being provided for partly by voluntary offerings, and partly by pledges of small amounts as a guarantee fund. Pastors of almost all the evangelical denominations have shown interest in the matter and rallied round the Y. M. C. A., which in each instance has taken the laboring oar in organizing the class.

The Moody Bible Institute has carried on single classes in different parts of the country for years; one such in Pittsburgh practically fills the floor and sometimes runs over into the gallery of the old Smithfield Street Church; but this is the first effort outside of Chicago to secure a chain of classes. Other localities are now opening up in western Pennsylvania, Ohio, and Michigan; and wherever an interest is felt in the matter it might be well for pastors, Y. M. C. A. secretaries, or other Christian leaders, to get in touch with the Extension Department of the Institute for details.

Everyone who knows anything of the Institute is aware that the teaching will take the class immediately into the text of Scripture rather than deal with questions of criticism; that it will be along conservative lines, and seek to avoid fads and controversy.

Nothing can be more valuable as a follow-up of evangelism in these days, and indeed such work also leads to evangelism of the best type, as it qualifies Christian people to do personal work. We trust the churches of the country will appreciate it as a means of strengthening and unifying their flocks. Dissension and strife disappear, prayer meetings increase in power, church and missionary finances take on new life, and souls are found inquiring the way of life, when the Word of God is honored, and its life-giving effects are exhibited in the redeemed.



Regrets are due our readers for delay in their receipt of the magazine last month. The fault was not ours, nevertheless to avoid a possible recurrence we have now arranged to range to go to press earlier in the month.

The omission of the Laymens Commentary last month is explained by our overcrowded columns. This month we make amends by publishing the whole of the work on 2 Corinthians at once.

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# The American Christian and the Times in Which He Lives

## Editorial

**T**HE Society of Friends representing certain eastern states, recently presented to Congress a memorial against preparedness for war with whose motive and object all good men must agree, though its premises and facts seem distant from the truth. It begins with a declaration of belief that all war is unrighteous, that military service is contrary to the teaching and the life of Christ, and that it is the duty of nations, as of individuals, to practice Christianity, etc.

All of this on the first thought seems obvious, but is it really so? If all war is unrighteous then God must be unrighteous, for "our God is a God of war." And the penalty for sin must be unrighteousness, for in God's hands that is what war is. The wars recorded in the Bible were divine judgments on human guilt, and war from the divine side still remains so. So calm and stolid an observer and critic as General Grant, said that our Civil War was a divine judgment upon the nation for its earlier treatment of Mexico. The casualties of war are heart-rending, and we would have them cease; but there is something worse than these, and that is sin in the heart of man that makes them necessary. Here is where to direct our efforts if we wish wars to end.

### Christ and Military Service

And is military service contrary to the teaching and the life of Christ? From one point of view it is assuredly, but not from another. If men hearkened to His teaching and followed His example there would be no need of military service, but how many men do either? And until they do is not military service as necessary as that of a magistrate or a constabulary? And where did Christ ever speak against human governments such as these, or set His example against them? Where did He, or His disciples, ever condemn soldiers as such? It was of a Roman soldier He said, "I have not found so great faith, no, not in Israel" (Matt. 8:10). It was of another written that his prayers and his alms went "up for a memorial before God" (Acts 10:4). When soldiers on service came to John the Baptist, and demanded of him, saying, "And what shall we do?" they were not directed to renounce their calling, but only how to live in it (Luke 3:14).

And as to Christ's teaching, did He not say that He came "not to send peace but a sword" (Matt. 10:34)? And His example, what is that picture in Revelation 19? The greatest warrior that ever startled this rebellious earth will be

He who is "called faithful and true," and who in righteousness "doth judge and make war."

Furthermore, what folly to expect nations or individuals to practice Christianity until they first become Christians! Christianity is a life, not a set of rules, and when men and nations are born again they will practice it, but not before. In other words in legislating for this world, we must take the world as it is, and not as it will be when Christ shall have all things put "in subjection under his feet" (Heb. 2:8).

### National Defense

Coming to the facts of the memorial, it is affirmed that this country is defended geographically by two oceans; that we are connected so intimately by ties of blood and sympathy with all the nations of the old world that public opinion would make a war with any of them practically impossible; and that the terrible war now in progress is exhausting the strength of the combatants to a condition from which they can not soon recover.

In other words, while it is the duty of nations as of individuals to practice Christianity, the memorial does not really expect them to do so; but trusts in distance, personal interests and the weakness of possible enemies to keep us out of war.

Are these things dependable? The oceans have not proven a defense against war hitherto, and those who ought to know best say they will not do so now, except as they are spiked with dreadnaughts, mines, submarines and bristling forts. The ties of blood and sympathy among the nations now at war have proven to be gossamer, and will those in the United States be stronger? As to the weakness of the combatants, statesmen call that our greatest peril on the ground that a gaunt and hungry wolf is more to be dreaded than one that is fat and satisfied.

### A League of American Republics

However, the memorial contains other things that are true, and one is that it is almost impossible to arrest a militaristic policy when once launched. Another is that the greatness of the United States in international affairs has not rested on naval and military force, but on other things. And yet as to this last, it is within easy memory that only a strong threat from our government saved us from war with a nation that some of us consider our best friend.

The proposal of the Society of Friends is a league of American republics to guarantee perpetual peace and community of interest in this hemisphere. The idea is fine, though not new; but aside from the fact that recent events show such guarantees to be only "scraps of paper," how are they to be carried out as against enemies, without an adequate naval or military force?

However, we are not arguing for preparedness or its opposite. We wish all our readers to understand this. Our business is of another kind. We would deliver men out of "this present evil world" and stimulate others to do the same. For this reason we are trying to show how evil the world is. It lieth in the evil one (1 John 5:19, R. V.), and there is no hope for it till the judgment of God falls. Hope in this age is for individuals rather than nations, unless Israel be regarded an exception, and hence the plea of inspiration is to "come out from among them and be ye separate" (2 Cor. 6:17).

Evangelism and Bible teaching are the obligations upon Christian leaders today. In the time that remains we must save men from sin and instruct them in the Word of God. This is not to say that saved men have no responsibility to the nations of which they form a part, even to military service, if need be; but it means that their heart's allegiance is to God as the magnet to the pole, and that whatever nations do or fail to do, they will witness to His truth, and be waiting for Him when He comes.

"The oldest book continues to be the 'best

seller.' Year after year the Bible is away ahead of any other.

"Since the war started, publishers tell me, millions of copies of Holy Writ have gone to the soldiers. Our Best Seller United States exports of Bibles have been very large the past year.

"Many religions are represented under the flags of contending armies, in which are found Japanese, Turks, Algerians and Indians, besides the many shades of difference in European countries.

"But the Bible, written by forty different authors over a period of sixteen hundred years, is the book of books, and has been for centuries.

"If all that the Bible teaches about the hereafter were false, the world is still enormously bettered merely by the vast circulation of such inspiring literature among the generations of men as they come and go."—  
"The Public Ledger."

We have received letters from both the president and general secretary of the Interdenominational Association of Evangelists, asking us to say that the School of Civic Evangelism, conducted in this city last December, and concerning which an article appeared in our last issue, was not held under their auspices, as we were led to suppose. Both of these gentlemen are practically in accord with the feeling expressed in that article, and it gives us pleasure to publish this correction concerning the association they represent.

### A PRAYER FOR LIFE AND HOLINESS

By F. G. Newton

Spirit of love and power,  
Come to us as we pray,  
And to our waiting souls reveal  
"The Life, the Truth, the Way."

Thou art the "Lord of Life,"  
By Thee alone we live,  
Quickened us from our death in sin,  
And life eternal give.

Help us to trust in Him  
Who for our sin hath died;  
And build our hopes on nothing else,  
But Christ the Crucified.

Help us to hate the sin  
That nailed Him to the tree;  
That we may henceforth die to it,  
And live alone to Thee.

O, Holy Spirit, come,  
Now in this solemn hour,  
Empty our hearts of sin and self  
And fill us with Thy power.

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## Christianity and the Modern Man

By Rev. Francis L. Patton, D. D., LL. D.

### Lecture I

#### The Philosophical Preconceptions of Christianity

[Rev. Francis L. Patton, D. D., LL. D., former President of Princeton University, delivered a series of five lectures under the auspices of The Moody Bible Institute, in Central Music Hall, Chicago, September 27-October 1, 1915. The invitation to Dr. Patton to deliver these lectures was extended, not only in the name of the Institute, but by representatives of the different ministerial associations and theological seminaries in Chicago and Evanston. The general subject was: "Christianity and The Modern Man." The attendance on the lectures taxed the capacity of the hall day after day, and hundreds of theological professors, ministers, evangelists, teachers, and other Christian leaders, enjoyed a rare intellectual and spiritual feast.]

"The Christian Workers Magazine" had these lectures taken stenographically. The editors are not permitted to publish them in full, but are permitted to publish a synopsis of them and for that purpose will use the present issue of the magazine and that of April. This synopsis is made by the Associate Editor and Dr. Patton is in no sense responsible for it.—Editors.]

THE general title of this course of lectures is: "Christianity and the Modern Man." By the modern man, we mean the man who accepts the modern interpretation of the universe, including the conjectures of Copernicus in astronomy and the general doctrine of evolution. When the modern man comes to deal with religion he feels that something has happened in the world of science and philosophy, and later on he thinks that it is psychology that has made it impossible for him to accept the old type of Christianity, or to accept it with serious modification. Philosophical difficulties are largely of their own making, yet we should wish to deal honestly with them, with some of which I have had experience. In the bleak atmosphere in which we find ourselves, historical Christianity is having a hard time as far as robust vitality is concerned.

The lecture today, is entitled: "The Philosophical Preconceptions of Christianity." It would be very difficult, indeed, to deal with Christianity without preconceptions. A man may say that Christianity is paternal theism, or a guide to conduct as set forth in The Sermon on the Mount; but both of these might be accepted without any particular belief in God. Our view of Christianity is that it is God's way of saving the soul, the two great conceptions of Christianity being the soul and God.

It is well for us to recognize that a man may be an intelligent Christian, and not be a philosopher, for philosophers, as a class, do not get much good out of Christianity, but we must remember that we cannot get away from philosophy. The moment you say, "There is a difference between matter and mind," you are a philosopher. While we must give sceptical philosophers wide berth, if you wish to see the reason for or against "the faith once for all delivered to the saints," we must study philosophy. Another thing should be said: You cannot have two contradictory philoso-

phies; you cannot be right in religion and wrong in philosophy. If a man says: "I can accept Christianity, but not its miracles," he must explain historical Christianity from the hypothesis that entirely rejects miracles, or he loses his case. The battle is one of philosophy and history and if you let the enemy get through the neutral territory, he will soon ravish your lands.

Fifty to one hundred years ago, you could read the philosophers without much trouble; but today, the philosopher is no philosopher if he is understood, as Sir William Hamilton used to say. The discussion, I think, regarding God and the soul is carried on with respect to value, rather than respect to fact. Whether immortality is a desirable thing or not, is not so important as whether immortality is a fact or not.

### I. The Soul

There are men who are extremists in idealistic thinking, who do not believe in the theory of the natural soul, and they conceive of the world as a mechanism, where there is no motion or change of direction in motion, except what is, in itself, an antecedent motion. One man believes in an infinite spirit, but does not believe in separate spirits. I do not care what people call the soul: You may call it "life," or "self," for that matter. Nor do I care about the substance of the soul. I am only cared about its existence and about that there can be no discussion. It is a piece of radical nonsense to ask whether there is such a thing as consciousness, when we cannot ask a question without the act of consciousness, and this goes a long way toward replying to the question you are asking. Whatever may be the form of my soul's existence, I know that I have identity and personality, of which I cannot be robbed. I have retained my separate individuality for seventy years and I may retain that personality for a million



years. What I am sure of is that I am; that is as much as I want to know.

Here is a pluralist who believes in a plurality of finite conscious beings or spirits. These spirits never had a beginning nor will have an ending; they fit into certain bodies as the hand fits into the members of the body. But such a position can only be considered as absurd. Another pluralist believes that these spirits descend indefinitely below one another so far down as to be almost indeterminate; and also that they ascend infinitely above us. Where we are he does not say, but these spirits may affect us. Such a philosopher contends that there are no bad spirits. Why there may not be bad spirits as well as there are bad men and women I do not know. I am only concerned with the fact that the trend of philosophy is in the direction of the confirmation of the soul and its integrity, and the conclusion that we reach is just this: That there is no path open by which a man can escape this one miracle, "Thou art thou, with power on thyself, and on the world."

## II. God

The second preconception of Christianity is that of God. There is just now a great debate going on between the intellectualist and the voluntarist, and here the philosophers have a place. The intellect has had too long an inning, and the time has come for the will to come to the front and have primacy. Will should be established over the intellect. Everything is attributed to thinking by a certain class of men, but one of the most interesting paradoxes of the modern contemporaneous thought is that the finest powers of the intellect are used to impeach the intellect. We are willing to make great concessions to the intellect, yet when we discuss the existence of God we are dealing with a practical question. You might prove as a matter of scientific information that God is a God of wisdom who made the world. That would not necessarily concern me. The thing I am interested in is that there is a Being so related to me that my destiny is somehow locked up with His will. Professor James well said that there is nothing that approaches in importance one's own individuality. If a man's destiny is locked up in the existence of God, the biggest question I have to settle is this question: "Is there a God?" If you have a soul, and if it lives after it leaves this body, you need to know whether God is, or not, a determining element in the state of that soul. Believe it! Believe in the existence of God! It is the idea that is in possession and that is nine points of the law. That conviction resists all attempts at eviction. It has come to stay.

The only way that you can get rid of the

idea of God is to show that the idea is an irrational one, and you cannot do that. Let us take the dualist who believes in matter and mind. If you take matter whether organized or not, you cannot escape the idea that there is design in nature; as Socrates declares, "There must be a designer!" Or if you take the position that it is only in relationship that you have reality, does not the question at once arise that on the above theory there was a great thinker who grasped this great scheme of relationships in one wonderful system of consciousness, and would you not call Him God? That is the way it looks to me. You may take the view that in the biological world there is a great stream of life, pushing its way, surging down here and there, and bearing on its bosom the great mass of organic life, and call that consciousness. Why not call that consciousness God, and be done with it? Suppose that with the materialists, I consider this universe a great chain of incidents and consequences, and I consider people and things as chains of consequences until I come to myself, and then I think of myself as simply a bit of material motion, set in action by other motions, which, by some accident, resulted in myself! The only way that I will be satisfied with such philosophy is that it considers that the mechanism represents the universe as it appears to an infinite observer. Thus, the materialist must have God to give meaning to what he calls mechanism.

But here is the absolute idealist who says that if all people are deaf, there would be no sound; if they were blind, there would be no color, and so forth. The result would be that there would be no matter, if you could not be sensible of it. The stars would die out as I go to sleep; and the moon would only exist as I see it and so forth. But, says the philosopher, there is one, however, who never slumbers nor sleeps. And so, at last we get the idea of theism, and God is a very present help in time of trouble. Or here is the personal idealist who believes in community of action; a kind of consensus of the parts of the universe; but is not that God?

Some only accept community of action, denying the absolute—there must be a consensus of separate selves in order to secure the absolute.

Now republican government may be good for this world, but give me the old-fashioned monarchy! I am afraid of the tyranny of public opinion, and that my prayers might be handed over to the President's secretary and be neglected. The only way to govern the universe is to believe in a real monarchy benevolent in its intention and doing according to its own will in the armies of Heaven; and there is nothing in pluralism incompatible with this view. And when we take the spirit

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that are descending or ascending in indeterminate fashion, we have the same result. They may be conceived of as belonging to the material world, and if you study the medium in which these spirits or molecules live, you have again the manifestation of the power of God.

The above is not a demonstration of the existence of God, but is an indication of the fact that intellectual life, so far as it moves logically, moves directly toward God, and yet some would say that these views are not

theistic. But if you permit man to say there is no truth, but what he has made for himself; if you let the intellect impeach the intellect; if you hold briefs against the truest object humanity has ever cherished, what have you? You can only say: "I have been robbed of everything that made life worth living."

If you place the hermit crab in a dark box and let in the smallest ray of light, it is no difference how much you change the location of the light, the crab will move towards it. Our philosophy should do the same.

## Christianity and the Modern Man

### Lecture II

#### The Historical Data of Christianity

The origin of Christianity is found in the life and teachings of Jesus, and the authoritative account of that religion is found in the New Testament. If we did not have this account we would not know how much of the faith of the early church belonged to the faith of the original Christian community. Some would say that we have been under the guidance of the Holy Spirit, but how do we know that we have such guidance, except that we have the record in the New Testament? Again, supposing that we have the record, and that there should be room between the birth of Jesus and the writings of the books about Him for the growing up of certain legends which have no authority or basis in history, we could not claim that these records are true. If the records were not written until the middle of the second century, to claim that they were written by the immediate followers of Jesus would be forgery. It would be easy to attribute to the followers of Jesus an imagination, and to impute to them powers that did not belong to them, and that, by a gradual process, men came to believe in His deity. Some claim that the Scriptures give evidence of this, but we have the witness of the Holy Spirit, and it would be unworthy for the Holy Spirit to witness to such things which were false to start with, for the Scriptures claim to be written by the men hearing Christ.

Back of the inspiration of the Scriptures lies the historicity of the Scriptures, a most important and fundamental question. Suppose a man should claim intimate communion between himself and the Holy Spirit, and that the Holy Spirit witnesses with him to the truth in the Scriptures. Now we would deny such witness as possible; it certainly cannot be proven to be true. Such a man cannot make over his certitude to somebody else, and we know that our gospel is something that we

can carry about and preach. We must have ground on which our gospel can stand. If we do not do this we have nothing about Jesus that is historical. If we have no historical Christianity, we have no Christianity at all.

Yesterday we had the philosophical field; today the historical. It is important that we defend Christianity from its enemies although we cannot go through the problems of critics, and especially those of the higher criticism. We must give a reason for the faith that is in us. Ministers should take up these problems and not leave them to the antagonists of Christianity. Christianity stands or falls with the historical truth of the documents that were the records of its origin. These documents are in the New Testament and chiefly concern two great characters, Jesus and Paul.

#### I. The Fact of Jesus Christ

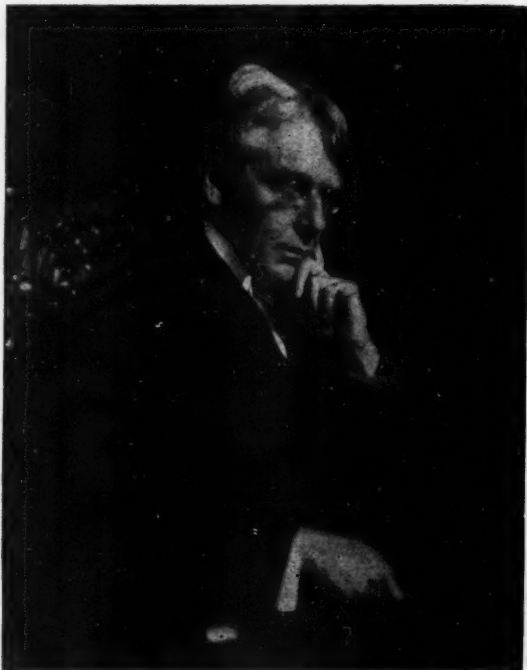
If a man reads the four Gospels unbiased, he will come to the conclusion that Jesus is the divine-human Saviour of men. But suppose he interprets what he reads by the processes of evolution. He may deny miracles, but claims to accept the truth of the story he reads, but explains the supernatural by saying that after the death of Jesus, His followers, under the influence of a vivid imagination, deified Him; matched the prophecies to Him; made Him out a Messiah, and, by degrees, put Him on a pedestal which has since gone under the name of the divinity of Jesus Christ. They claim this is the outcome of certain legends which had plenty of time for development. Myth has also grown up and the idea of the incarnation is merely a symbol of the great thought that God and humanity are one. Atonement is a metaphysical way of saying that we must die in order to live. These people, at once, throw out the fourth Gospel

because it bears the unmistakable testimony to the deity of Jesus Christ. They deny also that Matthew, Mark, Luke were historical Gospels. They also deny the Epistles of the Apostle Paul as being the real experience of the man who is said to have written them. They explain Christianity by this gradual uplift, in the imagination, of Jesus to the position of divinity. This would compel Christianity to pay a great indemnity in the shape of surrendering the supernatural altogether. We believe that the historicity of the Gospels has been established beyond a doubt and the same thing could be said of the Epistles of Paul.

How far back do the Gospels go? Harnack claimed that The Acts of the Apostles were written 61 A. D. Luke wrote his Gospel before that, and if he drew from Mark, his Gospel must be near the middle of the first century. It would be impossible for the legends to grow up between 32 and 33 A. D. and the writing of Mark's Gospel, so that attack has failed. But some present the theory of a mythical origin to the Gospels.

There are three classes of critics, the conservative, the liberal, and the radical. The last appeals to what is known as the solar myth; the influence of the worship of the sun-god, and they even deny the existence of Jesus. The liberal critics accept the story of a normal human being but deny all trace of divinity. If you take this latter view you must believe that Jesus was an unbalanced person, and if unbalanced was untrustworthy. We must accept Jesus to be in such close affiliation with Almighty God that it needs but little evidence to prove that He is really God Himself. The liberal critics concede that in some sense Jesus is divine, and is the highest expression of the immanence of God.

We need not be so careful about what the Council of Nice believed and said, but we do care what the early Christians believed concerning Jesus, and we also are concerned about the estimate Jesus placed on Himself. He called Himself the Son of God; He allowed men in addressing Him, to use the expression "The Son of the living God." You must either recognize the divinity of Jesus Christ in such claims or consider Him of unsound mind. It is not surprising, however, that much contention is being given, in these days, to the Messianic consciousness of Jesus. Did you ever think of the consummate art in the writing of the Gospels? If these men did not believe in the divinity of Jesus Christ the piece of work was marvellous; indeed, it is here that



Francis L. Patton

we have found one of the strongest arguments for the inspiration of the Gospels. If Jesus is not divine He is not trustworthy, and if He is not trustworthy He is not fit to be the Founder of Christianity. If He is not divine you have no evidence of His existence at all.

Some believe in what we may call paternal theism. They believe in the Fatherhood of God and say that this idea satisfies them, but where do men get this idea? Only as Jesus taught it. But this is not the Christianity of the New Testament; not the Christianity that men are willing to count their lives not dear for the ministry that they have received from the Lord Jesus. To say that an idea satisfies is not enough. We may be satisfied with the idea of a blissful destiny if we do right, but that is not God's way. The publican who prayed: "God be merciful to me a sinner," knew the right way.

## II. The Fact of the Apostle Paul

By some people the Gospels are preferred to the Epistles because Paul is abstruse; he deals with moral and ethical matters; that which dominates him belongs to the metaphysical. But while he did not deal with the life of Christ, he must be the expounder of the philosophy of salvation; the interpreter of Jesus. Some also say that Paul's teachings were the result of his differences with the

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church at Jerusalem. They say that he came under the influence of mystery religion; that Palestine was a seething pot of religion and that Christianity is nothing but a composite picture made up of the elements of different religions. If so we may say that it is the cleanest portrait we ever saw to be a composite.

Say what we will about Paul, we will find that there is nothing in the Gospels that is not in his writings. Some have given up the fourth Gospel because it taught the atonement

but you have plenty of the atonement elsewhere; and yet what a monument to the faith of the earlier Christians is that Gospel of John!

The Gospels have held their place and the Epistles of Paul have held their place; they both preach the same gospel message. Paul asked no higher honor than to be the bond-servant of Jesus Christ and he was given the dignity of being the greatest interpreter of the Gospel of Jesus that the world has ever seen.

### Lecture III

## THE REDEMPTIVE AIM OF CHRISTIANITY

Whether we keep Christianity or not depends on its value; and that value is determined by the interpretation we put on it. To do this we must take the historical data in their totality and at their face value. The view that some take of Christianity is true but not sufficient, and some have views that are sufficient but not true.

Edward Caird has an appreciation of Jesus, but fails to put emphasis on the fact that Jesus regarded Himself as an object of faith. He appreciates Paul, but slurs his doctrine of the atonement. He fails to interpret the New Testament as it should be interpreted, by making a mould of his metaphysics and pouring into it as much of Christianity as it will hold, but leaves much to be accounted for. But this takes away the dynamic force of Christianity. It would not make missionaries nor martyrs. Suppose a missionary should say to the heathen that God has been revealing Himself through man and not to man; that Christianity is only one of the great religions of the world, but gives a higher conception of the self-manifestation of God. This would be an optimistic view of the world; everything going on splendidly, and we need only to watch the play to the end. The heathen would say, "I do not think I need such a religion." The early Christian community taught that their fellow-men were in peril, needing salvation, and that they could not be saved except by receiving Jesus Christ as Lord. Caird's idea will not conquer the world, nor enlist the intellect, feelings and will of Christians in any part of the world. He takes the New Testament as taught in its totality, but does not interpret it at its face value.

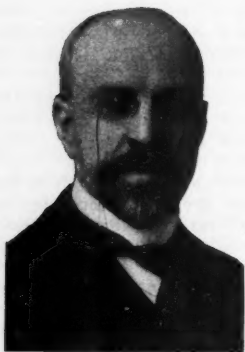
Christianity may be regarded as social philosophy, another phase of this same error as found in Professor Royce's book: "The Problem of Christianity." This book is very metaphysical, and the author may be presenting

some cryptic philosophy on society; or he may be taking the doctrines of Christianity for granted, and be using them to buttress his own preconceived social opinions. His doctrine of sin should make some of our theologians ashamed of themselves. He says that the doctrine of atonement is so essential, that if it were not in the Bible we would have to make one. He rejects the moral influence theory, and interprets everything in the terms of society or community service. He gets his idea of sin by saying that the law of the community imposes itself on the individual and then you have conflict; but we must have reconciliation and so some kind of an atonement must be provided. An individual may be recreant to the will of the community and have offended that will, and the social will comes in and does something by the way of reconciliation. From this it would seem that sin was almost an advantage, and we might join with the mediæval theologian who said that it was blessed sin that gave the necessity for a great Redeemer. Professor Royce has given us a basis of argument for plenary inspiration, as good as anything I have ever seen. He has discovered that under the utterances of the prophets and apostles and of Jesus Christ there is a cryptic social philosophy that never came to light until 1913! In spite of his failure to come within gunshot of the idea of Christianity, he has enunciated this truth of sin and atonement as essential features in human life, and that it is a mistake to place emphasis solely on the teachings of Jesus.

Christianity is to be taken both in its totality and at its face value. The New Testament does not propose for us a program of conduct or a theory of belief. Its enterprise is practical, the saving of men from the perils of the future consequent on human sin. The early

(Continued on page 528.)





James M. Gray

## "Laborers Together With God"

By Rev. James M. Gray, D. D.

Dean of the Moody Bible Institute of Chicago  
An Address Before the Graduating Class of December, 1915

**M**EMBERS of the graduating class, under-graduates and Christian friends: I have no great speech to make, but I should like to address you for these few minutes on the words of the class motto, so exceedingly appropriate, those of Paul in his first epistle to the Corinthians, chapter three, verse nine: "For we are laborers together with God."

Most of you know, doubtless, how Paul came to pen those words. He had been the founder of this church at Corinth, and now some years had elapsed and false teachers had found their way into it, and were sowing the seeds of strife and discord there. There were divisions among them, and some were saying, "We are of Paul," and some, "We of Apollos," and some, "We of Cephas," and some, "We of Christ." One has said, "Perhaps the last was the most heterodox and sectarian of all, notwithstanding their loud profession of the opposite."

Paul seeks to withstand this error, first, by warning the church against intellectual pride, and second, by warning them against a false estimate of human teachers.

He approaches the latter by words which constitute a part of the immediate context of the class-motto, saying: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Words which suggest to us the first lesson of the motto, namely,

### I. Humility in the Service of God

Continually are Christian workers put in mind they are simply ministers, servants that God is using in a given work, and nothing more. He may use any man and, for that matter, anything in His work. He once used a dumb ass to rebuke a stubborn prophet. He frequently used the pagan nations to chastise and punish his people, Israel. And we recall how on one occasion in addressing Assyria, which he was thus using, he spoke of that nation as an ax and a saw in his hand, instru-

ments by which the woodman chops down a tree or lops off its branches. Not very exalting to man is such a figure of speech, and yet we need to keep it in mind, to be in the place of humility and weakness where God can use us consistently with his glory. And this is true of all of us, no matter what our particular function or office in the service of God may be. As Paul goes on to say, "I have planted, Apollos watered, but God gave the increase \* \* \* Now he that planteth, and he that watereth are one: and every man shall receive his own reward according to his own labor."

To emphasize the depreciation of man Paul uses the neuter gender here. When he says, "He that planteth and he that watereth are one," he means they are one thing, part of one vast machinery I will not say, but part of one vast organism in the carrying out of the wonderful purpose of God in the redemption of the race. Just what that organism is he sets before us beautifully in another chapter where he uses the figure of the human body, saying, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

You would almost expect him to say, "So also is the church." But he says, "So also is Christ." Yet when he uses the word "Christ" here he does not mean merely the personal Christ "who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; who arose from the dead and ascended into heaven and sitteth on the right hand of God," and who shall come again in power and glory to set up his kingdom, and to judge the quick and the dead; but he means that personal Christ plus the church of Christ, which is His body. Wonderful to relate, so intimate, so vital, is the relationship of the believer to his Lord and Saviour, that here as part of the body of which Christ is the head, he is included in the word "Christ" itself.

No wonder that the apostle should go on to say to the members of this body, "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? And if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? \* \* \* And if they were all one member, where were the body?"

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I spoke a moment ago of how this truth humbles us, but how it also exalts us! If the different members of the body were not to exercise their functions in the organism as God has called and energized them to do, what would become of the organism? If they were all one member, where were the body? As therefore we have need of Christ, so it is evident Christ has need of us. Praise God that on an occasion like this, we are able to think of ourselves as regenerated men and women called into His service in such a relationship!

Frederick W. Robertson once said: "The true believer, animated by the real spirit of self surrender, the real spirit of the Cross, cares not whether he is the main spring of this organism, or whether he is simply an otherwise indifferent part of it."

So my brethren, you are going out as evangelists, as pastors, pastors' assistants, some to preach and some to sing the gospel; you are going out to teach the Bible, to labor as missionaries or to engage in executive work in the name of God. Inded, some of you may be going back to the farm, to the shop, the factory, the home, to take up again what Cowper calls "the common round, the trivial task;" and yet it should be your joy to know that no matter where you are going or what you are going to do, yet as a member of the body of which Christ is the head, you are going to do His will, in the spirit of the words: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

## II. Fidelity Accompanies Humility

If the first thought of the motto is humility, the second is fidelity. In the context, Paul goes on to say, speaking now to the church, "Ye are God's husbandry, ye are God's building," i. e. God's, not ours. "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

An interesting and significant fact about these words is that they are not addressed primarily to the church, but to the teachers whom Paul has in mind. It is not of Christian conduct in general, but of their doctrine in particular, that he speaks when he refers to a superstructure of "gold, silver and precious stones," or one of "wood, hay and stubble."

Young men and women, what are the doctrines you are going out to preach? A serious question for you, is that. You will be build-

ing a superstructure of gold and silver and precious stones, only as you are faithful to those doctrines which have been set before you in The Moody Bible Institute. I do not say they are not set before the people of God elsewhere, but they have been set before you here.

What are those doctrines? There is first, the infallibility of the Bible as the Word of God. It is the province of biblical criticism to assure us as to the original text of Holy Scripture, which for all practical purposes we have today in the King James Version with the light shed upon it by the Revised Version. But being assured of the original text of the Holy Scripture, then we must take our stand always, that there we have not merely the thought but the very Word of God.

There is secondly, the person and work of Jesus Christ. He is the eternal Son of God, very God of very God; who became incarnate of the Virgin Mary; who lived a life "holy, harmless, undefiled, separate from sinners;" who died for our sins and rose again for our justification; who now sitteth at the right hand of God, the glorified God-man, ever living to make intercession for us; and who will come again with power and great glory, to set up his kingdom on this earth. God keep you and all of us from minimizing this precious truth.

A third doctrine is the person and work of the Holy Spirit, who is not a principle of good, proceeding from the Father and the Son, but a person like unto the Father and the Son, whose office and work it is to convince men of sin; to regenerate them; to endue them with power for service, and above all, to enable them to live an overcoming life, a life of victory over every known sin.

Then there is the doctrine of the lost condition of all men, whose salvation is only through faith in the sacrificial work of Christ. "There is none righteous, no, not one." Moreover all "are without excuse" and there is salvation given in "none other name under heaven" than that of Jesus Christ.

And finally for the moment, there is the doctrine that we should go unto the uttermost part of the earth as Christ's witnesses to preach the gospel to every creature, that men may be called out from among the Gentiles to form the body of Christ, against that day when we shall be caught up to meet Him in the air, "and so shall we ever be with the Lord."

## A Missionary's Testimony

Speaking of these doctrines, the gold and silver and precious stones which form the superstructure of salvation in Christ, let me read you a paragraph or two from an article in "The Missionary Review of the World."

It was written some years ago by a missionary in Japan, who was seeking to convert the theory then newly insisted on, that

the most successful way of bringing that and other heathen nations to Christ was to convert the colleges of foreign mission lands into strongholds and distributing centers of Christianity. He thought the plan too much a matter of men and money, and that its promoters had practically lost sight of the place and power of the Holy Spirit in the Lord's work.

"Now and then," said he, "he chooses a Paul, a Chrysostom, a Wesley; but how much more often He chooses a Matthew, a Peter, a John, a Spurgeon, a Moody! Sometimes a revival commences by means of an 'Oxford Holy Club,' a 'haystack meeting at Williams College,' or a 'Yale revival under President Dwight.' But how much more often is the work done quietly and unostentatiously, like the twelve years of evangelization by Mr. Clough and his poorly trained native helpers in Telugu, preparing for the great revival in that land, that demonstrated that the Holy Spirit still works through means by Himself chosen and prepared!"

The writer then selects as an illustration, a large Christian college in Tokyo, and says: "Some years ago a consecrated Japanese professor of this institution, seeing how it was failing to provide preachers for the pressing needs of evangelization in his country, and also being dissatisfied with the liberalism of some of its teachers, started a Bible Institute in Tokyo to turn out plainly educated, Bible-trained gospel preachers. His school was graduating some twenty preachers a year to the six or seven of the college. And if a report given by one of the missionaries connected with the work of the Union Church of Japan is to be relied upon, the value of the training by the great institution supported liberally by missionary funds from America, as compared to the cheaper Bible institute, is in inverse ratio to the funds spent upon it. The missionary alluded to remarked: 'Our college has in the last ten years graduated some twelve students from its divinity school at a cost of \$2,000 each. Five of them have gone to the Unitarians, and three have gone into other avocations, while the rest refuse to leave the large and profitable places in the cities to go out to preach the gospel to the masses of the people who have not yet heard of Christ.'"

The point I wish to make is this, that while some of you are contemplating further education, and with the approval and encouragement of your teachers in this Institute, yet if you go forth with nothing more than you have gotten here, and are faithful to it, you have quite sufficient to be "laborers together with God." Nay more, you have all the equipment you require to erect that superstructure of which Paul speaks, and which alone is able to stand the test of that fire which "shall try every man's work of what sort it is."

### III. The Laborer's Reward

The third and last thought suggested by the motto is reward. The truly converted are very hesitant about thinking, much less speaking of reward. They remember the words: "These things ought ye to have done and not to have left the other undone;" and these: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Paul again and again teaches us that all we receive is of grace and not of debt. And yet in the context of our class motto, he twice speaks of reward. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." "If any man's work abide which he hath built thereupon, he shall receive a reward."

It sometimes pleases God to give that reward even in the present time. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." And, moreover, it often seems as though God takes care to reward his faithful servants most richly at the very points where they have suffered and sacrificed the most for Him.

#### The Story of Tersteegen of Germany

Quoting the sainted A. J. Gordon in "The Twofold Life": "This is the lesson most deeply impressed upon us from the life of that rare Christian of the last century, Gerhardt Tersteegen, of Mulheim, Germany. Born in 1697, begotten again at sixteen years of age, soon after so wrought upon by the Holy Spirit that he often spent whole nights in prayer and supplication; then his renunciation of wealth and comfort that with all his substance he might minister to the poor; then his noble dedication of himself to God in written covenant; and then the years of obloquy and desertion by formal Christians—this in brief is the story of his life.

"But in the midst of it all what immeasurable compensations! Just when he was most shunned and deserted by the worldly, then the sin-burdened and sorrowing began to crowd upon him from every direction to crave his spiritual ministrations. 'Mark it well, O popular preacher, compassing all art and originality in order to draw the people!' says this holy man of God, here was one who had no thought of drawing anybody, his heart being set only on becoming holy unto the Lord and doing His will. Indeed, while pursuing his humble calling as a ribbon maker, how little he anticipated being a preacher at all. But like his Master, 'he could not be hid.' The people thronged upon him. Before he had risen in

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the morning, fifty or sixty would gather at his lodging to hear the Word of life at his lips. While state-church clergymen were jealous of his irregular ministry, and complained of him to the magistrate, he was yielding to the opportunity of hungry souls. Such crowds gathered that not only filled every part of the house, but climbed on ladders about the windows in their eagerness to catch his words.

"But Tersteegen meantime is strangely amazed at it all because his discourse is so plain and unstudied. 'I cannot think what the people seek from such a poor creature' he exclaims. Yet the secret is clear to us who read his life today. Give thyself wholly to Christ and Christ will give Himself wholly to thee."

Sometimes, however, God is not pleased to give us the reward here. Indeed, but a small part of it can be given here. Not until Jesus comes can we enter into it, and we may believe that Paul has that great event in mind, when he speaks of "the day that shall declare it," and of "the fire that shall try every man's work of what sort it is."

O, when will Jesus come? Is not that the cry of every truly regenerated heart, of every Spirit-filled life? As to times and seasons, the question cannot be answered, and yet in closing I have a word about it of comfort and

encouragement, that I should like to give to you.

It is a suggestion of F. C. Jennings, an able Bible teacher and a true man of God, whom you have heard on this platform. He has written a little book on "The End of the European War in the Light of Scripture," and in one place he speaks of the conditions which the Scriptures say will exist when Old Testament prophecy begins again to be fulfilled. Then he compares these conditions with those now ruling in Christendom, and notes how near they approach.

"What may serve to span that short interval?" he asks. "What may serve to unite the present with the future, and those divinely foretold conditions?" He answers this question by pointing to the second coming of Christ to gather His people to Himself. He does not affirm it, but he supposes it. Is that the event which shall bring this awful war to an end by hastening the "patched-up peace" which some fear? Who would not desire that it might be so? Surely, as Mr. Jennings says there is enough in such a possibility at least to encourage faith and revive hope. And surely there is enough to give a fresh application to the language of our class motto, and stir us, one and all, to a diligent use of the present fast-fleeting opportunities of love.

## A Few Words to Young Converts

By S. A. Woodruff

**W**HAT I have to say in the following paragraphs will be to encourage you in the Christian life which you have now taken upon yourselves by openly accepting Jesus Christ as your Saviour, and confessing before men that you believe in Him, and are resting the salvation of your soul on His finished work on the Cross, His blood having made atonement or propitiation for all your sins.

You will soon be inquiring, if you have not already done so, as to just how God worked in your behalf to save you and what part you had to do with it. This will carry you back in your meditation upon your former life, when you will remember how you sought to have your own will and do as you pleased. Your own pleasure in most instances was contrary to God's will. You sought those things which, if you were suddenly confronted by your conscience, you knew were wrong.

Having then satisfied your desire in the doing of those things which were wrong, you would seek pleasures or experiences which would help you to overcome a fear of detection, lest some



S. A. Woodruff

one seeming to read your heart and thoughts should discern what was therein. Thus in this state you were without God and without hope in the world. Your joys and pleasures only lasted for a short period at a time and, no doubt, would be followed by great depression and dissatisfaction with the conditions of your life. You were not different from all the rest of the ungodly, who pass their time in the world without the thought of God entering into their consideration.

It was while you were in this condition, God in His grace some way interposed by awaken-

ing you either to the real condition of your heart and the danger of losing your soul, or bringing you into contact with some individual who was a Christian, whom you may have known by reputation, or close acquaintance-ship, or by having attended some religious meeting and heard the gospel preached. God then by His Holy Spirit gave you an opportunity to be delivered from the penalty of sin, even the loss of your soul, and through the contemplation of the Word of God and acceptance of it, you were converted.

#### How Does God Save a Soul?

You may now ask, how did this happen? It happened according to God's pre-arranged plan for your salvation, that by hearing the word of the gospel you should receive the gift of eternal life. It was the Holy Spirit who came to you and convicted you of your sin, the evil condition of your former life. It was the Holy Spirit who spoke to you through the message or the Word or the hearing of the gospel and who waited patiently while you, in your troubled state of mind were making your decision. Then, when you decided favorably, the news of your answer was flashed quicker than by any instrument man knows about, to God himself. You do not know what great rejoicing there was in heaven at that moment. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Had it been possible and within God's purpose, the angels would have manifested themselves to you in a glorious manner, but God has chosen rather during our times to perform this work of salvation in a way that men of this world can not understand. Therefore, do not marvel when you have received the gift of eternal life from God, that some of your friends and acquaintances and even Christians do not immediately understand it. The time will come when you will be able to tell your experience, not for the pleasing of men or to satisfy their curiosity in regard to your salvation, but in the plan and purpose of God, to be the means of bringing the message of salvation to some other individual who is in darkness as you were.

You may not know now why it was that at certain times there came over you a great fear and dread of what might happen to you in case of death. You probably at some time experienced great fear of death and though it did not arouse you at the time to seek an explanation of the fear and to turn to God, yet it may have had an influence on your mind and upon your life in making you more careful in many things.

#### The Young Convert and the Books He Reads

Now you have been delivered from the power of darkness and translated into the kingdom of

the Son of God. You will find great joy in reading the Bible because it is God's Word and contains all the information about God's plan of salvation and the promise of eternal life and all things that are to come. There is only One who can really teach you this book, the Holy Spirit, who came to you at the beginning, and led you in your acceptance of Christ. Jesus said of the Holy Spirit in John 16:8, "And when he is come he will reprove the world of sin, and of righteousness, and of judgment," and in the thirteenth verse, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come." Nevertheless, if you will give diligent heed to what you read in the Bible, you will find that God has given some men the gift to teach the Word, so you will get great blessing from it and you will do well to give heed to those, who by reason of their gift, are seeking to help you in your Christian life.

I would caution you in the beginning to compare well all statements made by teachers with that reading of the Bible which the Holy Spirit will make so precious to your own soul. In your own reading you will have great joy, although you may not understand fully the teaching of the Scripture. Do not accept the teachings of any man whose teaching does not correspond with that teaching you believe you have already received from the Holy Spirit by reading the Word yourself. Now is not the time for you to argue about teaching. If you will wait patiently, those teachings which are false will become manifest to you and those teachings which are right you will become sure of, and no man will be able to shake your faith, for it will be the truth which will establish you.

There is one book which, though it is not so popular now as it used to be, I would recommend for your careful reading. It is "Pilgrim's Progress" by John Bunyan. Get a copy of this book and give it a careful reading. Written as a dream, it may seem strange to you, but you may profit much by reading it. Do not in your early experience read all of the pamphlets and books which will be recommended to you on different subjects, for these will come in your regular experience, and can be given consideration at the proper time.

"I am sure that not half enough is made of correspondence as a sweetener and solace of life. Most people at certain periods of their life have had intimate correspondence, and I appeal to them whether they were not greatly helped and cheered and soothed, not only by the letters they received, but by the letters they wrote. Elderly people, in particular, ought to keep their friendships and their correspondence in repair."—W. Robertson Nicoll.

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## Gospel Work Among Women

By Mrs. William Asher of Evangelist Sunday's Party

An Address at the Moody Bible Institute, Stenographically Reported



Mrs. William Asher

**M**Y WORK is known as extension work. As I go into the factories, I must create in the girls a desire to know me. I have to go into factories where they are not accustomed to having gospel meetings. In order to do this I must have a representative to go before me and prepare the way with the managers. I have a general chairman of the extension committee and associate with her in every city. In every city where it is possible I ask the extension secretary of the Young Women's Christian Association to be my right hand helper. Through her knowledge of the industrial conditions in the city we are enabled to get into touch with almost every industry.

May I take just a moment? You have already heard from Miss Fetterolf and others of your student body of the work in Philadelphia. We had there over 125,000 girls employed in industrial centers. I myself held two hundred and sixty meetings while we were in the city. The extension secretary said that I had spoken to six thousand girls. Meeting those girls but once makes it extremely difficult, because I cannot get as close to them as I would like. For this reason I have representatives, and what we call our "Business Women's Invitation Committee." Many of these women are women of the church who have never done anything outside of their own church and Sunday-school. They are brought together and we tell them what we would like to have them do. If we told them everything they would do before the meetings closed, they would be so frightened they would never come back again. But one thing we try to impress upon them is that we want them to act as an invitation committee. I say, "Won't you take a group of girls and be a shepherdess to them while we are in your city? As far as possible get acquainted; call in the factory, laundry, hotel, restaurant, or wherever they are employed outside of the center of the city. Try to find out how many are professing Christians; try to get hold of the girl who is not a professing Christian and try to bring her under the influence of the meetings."

I wish you could hear these women at the close of the meetings, the words of gratitude which they express from the fulness of their own hearts. A lady said the other night, "Why, speaking of my husband, through all these years that he has been in business I never thought of going down and getting acquainted with the girls in his factory and office; but I have purposed that never again shall a week

pass without my coming into personal touch with as many of them as would like to meet me." This means that not only are these girls touched, but that the women of society are no longer satisfied simply with sitting in their own church and attending their own prayer meeting, but are set on fire to win others for Jesus Christ.

### Surprising the Business Manager

As Miss Saxe said at the outset, the purpose of the campaign is to touch every life—every man, woman, boy and girl. After our representative woman has gotten into the establishment, if it is possible for her to get in, we ask that she will cooperate with the key girl. I will take just a moment to explain to you what we mean by the key girl. I will illustrate it in this way. The work under the leadership of Miss Saxe is like a great wheel. The tabernacle is the hub, and everything centralizes in the tabernacle. There must be the spokes that radiate out. Each of the members of the party has a particular work to do. But each member cannot reach every girl or every group of girls in the city, and so the spokes must be multiplied by the representative women from the different churches in the city; then every woman can not reach every girl, and so we add to these spokes a key girl or one who can unlock the situation inside.

To illustrate: There was in one city a particularly large silk factory. We were anxious to get into that place because there were something like six hundred girls employed there. Our committee woman stood on the outside, as they would not allow her inside the office, so she stood on the outside giving an invitation to a business women's rally. Both of those ladies took cold and were sick the whole time of the campaign. They thought their efforts were vain, but, no, the very fact of those women taking cold and being sick



reached the hearts of the girls and they petitioned among themselves and got together for a prayer meeting. Three or four began to pray, and do you know the manager soon heard that they would like to have us come and hold a meeting. So God works in a mysterious way His wonders to perform. I had the privilege of speaking to one hundred of those girls in that place. I stood on a big box and felt much more at home there among the machinery than in the church pulpit. I do not feel at home here, but I do among the girls and men in overalls and working clothes. That man who was so stubborn finally invited us there. He sat in his office while the girls sang some of the hymns they loved. Pretty soon the office door opened and the manager came out. You should have seen his face. Afterwards he said, "I never thought our girls could sing like this." I said, "There are a lot of things you do not know, but I hope you will learn with these girls." The result was that meetings were started in that factory. This not only means that the gospel is brought into these places, but it means the moral standard is lifted higher; it means that profanity leaves the lips of the women as well as the men; it means that the man learns his place and where his hands belong; it means that the operators of the place have a greater respect for the girl behind the machine than ever before; it means that the managers and owners find that they have jewels there that they never realized were there before, and the meetings were what brought these things out. This, in brief, is a little bit of the results of what we see every day in our meetings.

#### A Lady Opened Her House

I would like to give an illustration of a prayer meeting in one of the cities in which there was a manufacturing center. I met these key girls for a little supper. I got some lady in one of the churches, or a group of ladies, who will prepare the supper and invite the girls to meet me there. If the group is small we meet in one of the homes, if larger, in a club room. Only on last Friday I met a group of girls into whose factory we had been unable to go. There were something like four hundred employed there, and it had not been possible to reach them. We were unable to touch that group of girls, but because this lady opened her home we were able to reach them, and we laid on the hearts of the girls their responsibility. When Mr. Sunday or any evangelist comes to a city, most people think that all they need to do is to go to the meetings. Have you ever thought that? I hope you will get it out of your head quickly. When the people begin to realize that we expect them to go out and do something, we get the committee women together and they ask, "Do you think we can do so and so?" We say, "Surely,

much depends upon the Lord and much depends upon you." So when we get the girl out to a little supper, and show her what we can do and what depends upon her she begins to get busy. I tell you prayer is a power. It is the secret of success in any meeting where you may be.

Let me tell you in a moment how the business women's committee gets on fire. One said, "O, Mrs. Asher, what do you think? I led a young woman to Christ." For the first time what joy came into her heart! When a girl begins to feel that she can do something for Jesus Christ, do you see she begins to look in on her own life to see if there is anything wrong, that her life might be a channel of blessing through which the Holy Spirit might work. Then when the evangelist gives the invitation they come, not simply because of the preaching of the gospel from the platform, but because of these other meetings which have made them realize that they have a work to do, that much depends on them. So when the evangelist gives the invitation hundreds come. So it is not only through Mr. Sunday, but through many of the other channels.

So the girls come together to pray. In one place where they made muslin underwear they had tables almost as long as this room. In the center is the girl who had purposed to have a prayer meeting, while at the other end is a group of girls playing cards. The girls had purposed in their hearts that nothing should interfere with their prayer meeting so they continued to pray. This was repeated on two different occasions. Finally one from a card-playing group came and said to one of the other girls, "Would you mind if I came and joined you? I would like to come." By and by the card group diminished and the other group increased until that manufacturing place was transformed, not because of being in the tabernacle, but because the Christian girls in that shop were set on fire for God. Let us realize our responsibility, let us realize that God can use faith! Oh, friends! let us see to it that we lay this responsibility on the heart of every man, and what we do among the women can be duplicated one thousand fold among the men. I hope every man here who is called to work in this way will realize that there are noble Christian characters among all these groups of men, and all they need is to realize that they have a part to do in the work of bringing the world to Jesus Christ.

#### Reaching the Housemaids

Just this word about those employed in the homes—the maids. I have the honor, in Mr. Sunday's party, of being jack of all trades and master of none. That is not very honorable, but there always has to be some one who is "Handy Andy," and I happen to be that one. I began this work in one city, and God so

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opened my eyes and revealed the possibilities that in every city I plan to have this maids' class. I do not call it a maids' class. I call it a class for young women employed in the homes.

Another thing, friends, we make no class distinctions. Miss Miller represents the business woman in the center of the city; I represent the business woman in the industrial centers. The woman employed in the home is as much of a business woman as the one who is private secretary to the governor of the state while we are in the city. At this big business women's rally, every girl in the city, old or young, who is employed is given an invitation to attend. How do I reach these women in the home? Mr. Sunday has a drawing-room meeting once a week in some representative home in the city. He does not do this to cater to the aristocracy of the city. I could tell you many interesting things concerning these meetings. As a result of these meetings, the aristocracy is reached. God reaches them, and how He changes their attitude! Some of these women who thought they were so much come to the conclusion that they were nothing at all but poor lost sinners in need of salvation, and when they are set on fire, God only knows the results. In this drawing-room meeting we have a little card, and on this we extend the invitation to every young woman employed in the home to meet in the Young Women's Christian Association on Thursday afternoon. The girls come from all the different homes. They are most retiring, most bashful, and it is hard to come and meet the group. But another thing I have found out is this—you must forget yourself and enter into the girl's life. You have to meet both, in the factory as well as in the home. You young women that have factory work, don't stand around and wait until the girls come. Go and bring the girls if they will not come. Sometimes girls from the third floor will not come because they will not mix with the girls on the second floor. The girl in the home feels very much neglected. So we plan to have a meeting for her once a week.

The first thing to put up is the plan of salvation. Remember that Jesus said to Nicodemus, "Ye must be born again." Try to show them that God expects them to bring forth fruit. In a city not far distant, I met a young lady who was employed in one of the representative homes. She was converted. She had come way across the ocean from beautiful Ireland, and when I met her she had the brogue upon her lips. It was a real treat to listen to her. When she came to know Jesus Christ as her Saviour, she said, "Do you know, I have often asked the question how I ever came to this country and left my loved ones. I have been so lonely many times, but now I know, I came here to find Jesus." And, friends, during the closing weeks of that campaign that girl would lead first one and then another, until

one night, I saw her lead five people down to take Mr. Sunday by the hand, thereby expressing their acceptance of Jesus Christ. That girl led over thirty girls to Jesus Christ.

We try to show that it is not feeling but believing that God wants, because they are sometimes so emotional. We try to finish up by organizing them in Bible classes. We organize Bible classes in the factories. Many times the Y. W. C. A. secretaries have been afraid to preach the gospel in the factories because they were afraid that they could not get the girls. One man only last week said, "Do you know, this is the largest crowd that ever came together in this shop at any one time to listen to any one person?" And it was simply because the gospel was being preached.

### Reaching Hospital Nurses

I do not know how many nurses you have in this city of Chicago. I do not happen to know, but I know in some cities such as Philadelphia that there are from six to seven thousand. During my stay in that city I visited forty-seven of the fifty-six hospitals and spoke to the nurses and internes and doctors as individual groups. I met the graduate nurses and talked about Jesus Christ.

May I say one word in closing? If there is any one class of people that needs your special prayers and special interest it is the nurse. She goes on duty while in training at seven o'clock in the morning and is not relieved until seven at night, and during the winter months after supper at night she must go to the lecture room and listen for a long hour, which means that she has from twelve to fourteen hours a day on duty. She comes to a city like Chicago from the country or the small town; she has been an active member of the church, perhaps president of the young people's society; she goes into training and is lost in the crowd, and O, friends, I just implore you in the name of Jesus to think of her. The nurse and doctor have temptations peculiar to them that carry them away on the tide until they have drifted far out on the sea of life. They finish the course and are handed a diploma recommending them for work and backing them up by the fact that they have gone through such and such a school, but they realize that they have drifted far out from God, away from the church and Christian influence, and only God knows what the result will be. I implore you, in the name of Jesus, that you think well of these things.

And remember that Jesus said, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me," just as He said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." May God help you to do the thing that lies nearest to your door.

## Germany and the Armenians

[We feel it our duty to publish the following, regretting that it was overlooked in an earlier issue.—Editors.]

**E**DITORS "Christian Workers Magazine." Your excerpt in the December number from the New York "Christian World," in which Germany is held morally responsible for the Turkish atrocities in Armenia, leads me to say that Dr. James L. Barton, Secretary of the American Board of Foreign Missions, has just given publicity to a protest which was entered August 9, almost five months ago, by the German government, which leaves nothing to be desired in the way of plainness of speech used toward the Turkish authorities responsible for the outrages.

A noticeable feature of Dr. Barton's publication is that its apparent object is less a desire to put Germany right, than to refute a statement of Count Reventlow in which this writer asserts that the reports were grossly exaggerated, and moreover that the Armenians were rightfully treated as rebels by the Turks. The war has produced a sorry lot of fire-eaters among publicists in all the warring countries and Reventlow is about as aggravating a specimen as any of them. The sorriest part of this business is that this method is in no small measure adopted even by some of the religious papers. I am glad to notice that "The Christian Workers Magazine" has not fallen into the like practice.

As an illustration of how the good is overlooked if not purposely suppressed, it may not be amiss to point out that Germany is the only one of the nations which, ever since the massacres of 1896, has continuously and effectively labored for the relief of Armenian widows and orphans. That statement is not made with any desire to detract from the noble work of the American Board in Armenia, or to minimize the very material pecuniary help given by America right after the said massacres. The response at that time was for immediate and temporary relief, which speedily ceased altogether, whereas the permanent work of the

American Board is mainly directed towards giving the Armenians facilities for higher education, to which medical work has only in recent times been added.

On the other hand the care of the infirm, the helpless and the destitute has all along fallen to the German society, whose headquarters are in Frankfort. As the society's monthly report continues to appear, I am able to state that the work of its missionaries has been permitted to continue and most astonishing of all the financial support from home has not diminished in spite of the enormous demands which the war has brought to the people in Germany to care for their own widows, orphans and crippled.

The means at hand are of course wholly inadequate to meet present emergencies in Armenia and foreseeing the difficulty I addressed letters more than a year ago to "The Christian Herald" and some influential Christian friend in England to cooperate in sustaining the work. Unfortunately the general disposition of our (American) people is such, that while they are magnificently generous, when special necessities arise—as after some great catastrophe, they are less easily moved unless some particularly urgent cause is presented in vivid colors. There were no massacres then (a year ago) and hence both appeals proved futile at the time.

Very sincerely yours,

GEO. R. WITTE.

Southern Pines, N. C.,  
Christmas Day.

P. S. I should be pleased if you would see your way open to add the name of some Christian agency to which contributions for this work might be sent. Outside of a few personal friends no contributions have ever been made in this country—nor have any been solicited. The name of the society is a little awkwardly long for Americans. It is "Verein für Christliches Liebeswerk im Orient." Headquarters, 131, Fürstenberg str., Frankfort a-M. It conducts homes, chapels, hospitals and elementary schools.

## The Blessing and Benefit of Memorizing the Bible

By George T. B. Davis

**I**T IS said that on one occasion Dr. J. Hudson Taylor was speaking to the students of the Moody Bible Institute on the First Psalm. He began his message with the statement that every young man and young woman in the audience was looking for one thing—for success. He then went on to say that the First Psalm contains the true secret of success.

Hundreds of books have been written professing to give the "secrets of success;" but Joshua 1:8 gives us God's secret of securing "good success:" "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: then thou shalt have good success."

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Are not all of us, as Christian workers, seeking for "good success" in our work for God, as well as in every phase of our daily life? Should we not then follow God's plan for securing real and lasting success by committing Scripture to memory daily, for surely that is the best way to "meditate therein day and night" and so "observe to do all that is written therein"?

### What Good Success Means

Some may object to this seemingly "materialistic" view, and say that the success promised is to be taken in a "spiritual" sense. On this point Dr. James M. Gray, speaking of "What kind of success is meant" in Joshua 1:8 says: "Some good people think vaguely that the prosperity and success promised in Joshua 1:8 are to be realized only afar off, and in some shadowy way, in heaven. Or if the words are at all associated with the present life, it is only in a spiritual sense, by which is meant something still shadowy. It does not occur to them that the context speaks of physical battles won, nations conquered, cities inhabited, fields tilled, harvests gathered, families multiplied, and all that. In other words, the thought that God knows and is interested in the course of our lives at this moment, and that there is any direct and intimate relation between obedience and success appears too material to be true. But this is atheism, though it is not meant to be, and it does the greatest injury to ourselves.

"To know and obey God's Word is the secret of physical health; it is the secret of true knowledge and of real mental development; it is a means of getting along in the sense of pounds, shillings and pence; it promotes family happiness and it brings honor to men."

### Testimonies of Those Who Know

Let us not plead lack of time. Let me illustrate this. In Australia I met Dr. W. H. Fitchett, LL.D. If anyone can lay claim to being busy Dr. Fitchett may well do so. He edits a weekly paper, and a monthly magazine, writes books, and is president of an educational institution. Yet he told me he rises at five o'clock in the morning to commit Scripture to memory, as he finds it the best way to get God's Word ingrained into the fiber of one's soul.

Eight years ago a movement was inaugurated for systematically learning and memorizing Scripture which helps one to put into daily practice the suggestion given in Joshua 1:8 to "meditate therein day and night." It is called "The Bible Success Band," and is a plan for learning a verse of Scripture daily. By this method entire Psalms and chapters are hidden in the heart in the course of a year, which become "an ever-intensifying and widening radiance lighting up the whole life."

The movement was started by Mrs. E. A. R. Davis, an American woman living at the time

in England. Christian leaders quickly perceived its value, and it has now become a world-wide movement, with branches in America, Australia and New Zealand, China, Japan and Korea, Great Britain and India.

From different lands, and from people of diverse occupations, come testimonies of the blessing and value of the plan of daily learning a verse of Scripture. Mr. Charles Gallaudet Trumbull, Editor of "The Sunday School Times," after testing the plan of the "Bible Success Band," says:

"There are peculiar and very rich blessings in the memorizing of Scripture. Not only does it give God frequent opportunity to speak directly and searchingly to us, but it gives us an opportunity to look deep into the heart-meaning of the words that we are memorizing, until we see in them beauties and riches and a power that we never saw before. We can learn what our covenant-keeping God meant when He said to Joshua, 'Thou shalt meditate therein day and night.' The present writer can testify that in the Scripture which he has this year been committing to memory he has found riches that he had never seen before, though that same Scripture had long been familiar to him. And he is grateful to the 'Bible Success Band' for leading him into these riches."

From England comes the splendid testimony of Miss L. S. Williams, of Birmingham, who has the largest branch of the Y. W. C. A. in the British Isles: She tells of the blessing the Band has been to herself, her household, and her girls: "I have found it a far greater joy than I had even anticipated—verses that one had hastily read, such as Philippians 4:22, as having no personal message, have become full of meaning and divine purpose when learned and thought and prayed over through a whole day. Passages which have always been difficult to me (as the early verses of Eph. 3) have been opened up wonderfully as I have pondered over them.

"The suggestion of saying the verses daily while gathered round the breakfast table has been a real help to us all, and enables us to get a fresh and 'family' view of their message for the day; while assuring the reviewing of the particular chapter we are learning."

A consecrated Sunday-school teacher in Balarat, Victoria, wrote the founder of the Band, saying: "My Bible class learn the verses daily, and repeat them to me weekly."

Is not this a simple and delightful plan for Bible classes throughout the world? For teacher and scholar to learn the same verse daily binds them together in spiritual fellowship during the week; and then, at the class on Sunday, how could two or three minutes be better spent than in repeating in concert the verses learned during the week?

To the writer the memorizing of a daily verse of Scripture, according to the plan of the



"Bible Success Band," has been a never-failing source of inspiration and blessing for eight years. Often, after reviewing a verse half a hundred times, some new meaning, or some fresh application of it to daily life, will flash forth, and flood one's soul with joy and glory. Personally, I learn the verse for the following day at night before retiring, and next morning, while dressing, take time to repeat several of the Psalms or chapters previously memorized. This gives one God's Word as a pillow at night, and as a refreshing breath of heaven the next morning. Also it helps one to carry out the conditions of Deuteronomy 11:18-21, and so secure the promised "days of heaven upon the earth."

### Describing the Booklet

The booklet of the "Bible Success Band" for the year 1916 contains the list of the Psalms and chapters to be memorized. It includes a "Psalm of Power," a "Psalm of Faith," the "Safety Psalm," etc.; and the "Abiding Chapter," and "Tongue Chapter," "The Victory of Faith," "Our Lord's Return," etc.

The booklet also contains stirring messages on the blessing of memorizing Scripture by such well-known leaders as Dr. James M. Gray; Dr. J. Wilbur Chapman; Mr. Charles M. Alexander; Principal Alexander Whyte, D. D.; Professor James Stalker; Rev. F. B. Meyer, D. D.; Prebendary Webb-Peploe; and Mr. Charles G. Trumbull.

Will you not begin at once to learn a verse of Scripture daily, and to live it out, thus securing "good success;" and be laying up a storehouse of treasure that Lord Bryce declares will be "a delight through life"? May not those of us who are Christian workers enrich our own lives and extend our influence by memorizing God's Word, and by inducing our converts and other Christian workers to begin the same blessed and joy-bringing practice?

### THE REDEPTIVE AIM OF CHRISTIANITY

(Continued from page 517.)

Christians looked on Christianity as having a side of forgiveness, and then one of moral reform. Sin was both a crime and a disease. These ideas, however, were kept apart, quite different from the process of the modern teacher.

But we must have both forgiveness and moral reform. Forgiveness may be too sweeping, and it may take in too many, without any regard for the moral status. On the other hand a man may take just half of the religion he needs as before. He may take on ethical culture, moral reform, personal goodness and social service, and this takes in all possible spheres of activity; but this recoils on itself, and we are constantly excusing people, for

various reasons, from the rigid form of morality because of our estimate of their goodness. Then comes along the socialist and he must reconstruct society without regard even to morals—he must adjust all trouble between capital and labor and so confusion reigns supreme. So we are driven to say that we must have both forgiveness and moral reform. The wise man is not going to take his pardon regardless of morality, nor his morality regardless of pardon.

But maybe we are coming to a time when we know nothing about the future life; but that does not change the fact that we are constantly seeing our friends die and depart, never to return. There is death, whatever may be our view of immortality and it must have attention. Does a man gain anything by giving up the hope of immortality? Not at all. If a man thinks so, let him read the writings of those who have tried to so believe. Life here is dark to all of them.

A man asks me if I want him to accept everything in the New Testament. I say, "No"; and then he asks me what is essential in Christianity, and I answer that essential Christianity is that which is necessary to the realization of the end for which Christianity exists. A knife that cannot cut, an engine that cannot run and an eye that cannot see are no good, and Christianity that cannot save a man is no good. What is salvation? It must be interpreted in the terms of that from which a man is saved. Is salvation for social outcasts? No. It is for all who are lost, and we must make no distinction, it is for us and for all the world of sinners.

How much of salvation does a man want? If you tell people how much they can minimize salvation you will find that you cannot give them anything to satisfy them. Euchen said, "We can still be Christians because civilization is so important to us." He gives up give up everything distinctively Christian and then says we can still be Christians. He denies the incarnation; that the life and teachings of Jesus express Christianity, and says we may give up everything distinctively Christian and yet be Christians! I cannot see how he can give up a thing and still retain it!

The meaning of Christianity is writ on every page of the New Testament, and that meaning is, that Christianity is the religion of redemption by the blood of Jesus Christ, the incarnate Son of God.

The revolutions that come to pass in great states are not the result of chance, nor of popular caprice. \* \* \* As for the populace, it is never from a passion for attack that it rebels, but from impatience of suffering.

—Memoirs of Sully.

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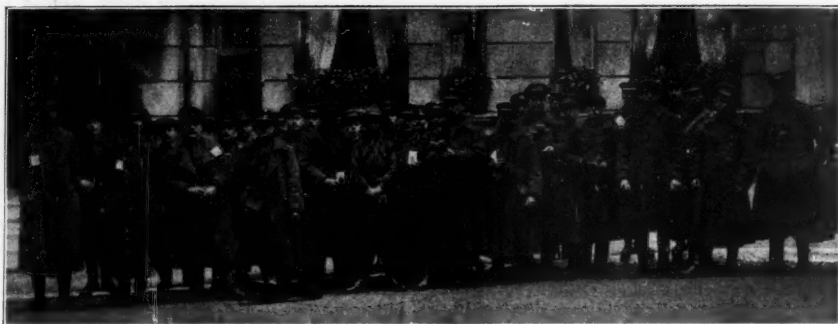
## Moving Stories of Belgian Soldiers

By Mrs. Ralph C. Norton

**J**UST a marching column of Belgian soldiers, newly arrived from the trenches in Flanders, come to London to spend a seven days' leave, and as we watch them emerge from the station and proceed up the busy street, four abreast, four hundred strong, we stop to watch them with a catch in our throats and a prayer uttered silently for them, these brave, brave lads, who held back the mightiest army in history, and who are still fighting valiantly and cheerfully.

There is a pathos about their very appearance, they seem not so upstanding and well cared for as are the British soldiers, and to see them march along, as we see them in London, with the tired droop in their shoulders that fifteen months of unremitting toil in the trenches has brought to them, perhaps you

will in an English hospital, but we found in him a great concern for his comrades who had not found his Saviour. It was at his request that a bundle of Gospels was made up for him to carry back to the trenches, and from that time to this, he has not failed to send to us from time to time, for other grants of Gospels. This despite the fact that his march to and from the trenches occupied four hours' time, and his pack already would weigh from eighty to one hundred pounds. He had been thrice wounded and in writing me that he could not carry more than fifty Gospels at a time to the trenches, for distribution, he said, "You see because of my wounds I can no more endure so much fatigue, but I encourage myself in thinking it is for our dear Lord, then I do not find them so heavy."



Group of Belgian Soldiers Holding Gospels Just Given Them in Their Hands

would not dream of the indomitable spirit that we know dwells in their breasts.

Our hearts warm at the sight of a Belgian soldier, because the greatest blessing that has come to us in a half year of work, given exclusively to special work among soldiers, has come through them. And the conviction has come to us and is increasing with the passing days, that now is God's time to reach His suffering children. I can scarcely say that we began this work with the Belgian soldiers of our own volition, rather I would say that they themselves thrust it upon us.

### Little Pierre's Work

It began back last summer, when on the Strand we met a little Belgian soldier and gave him a Gospel of John, in French. We waited with him until time for his train to depart, and not only did we find that he was eager to know more about the Christian life, which he had entered gropingly, while lying

Our little Pierre was but the forerunner of many Belgian soldiers who have taken from us these packets of Gospels to distribute to their comrades in the trenches. Is it any wonder that after seeing the eagerness that the soldiers manifested, themselves, we should be fired with an ambition to place the Word of God in the hands of every soldier in the Belgian army? We reach several hundred men ourselves every morning, as they leave to return to the trenches, but the greatest factor in this distribution of the Word is the men themselves.

The work that one soldier, Peter, has done is truly marvelous. We met him shortly after encountering Pierre, and he, like his comrade, knowing Christ himself, was filled with a great longing for his fellows. Such ardor and faithfulness in service as Peter has shown are truly apostolic. Week after week we send him consignments of Gospels in French and Flemish, five hundred at a time, until by now he has

given away up into the thousands of "petits evangiles." He disclaims all credit for this. He says, "I have a pal in every company and I get them to help me, and to go where I cannot go." But up and down the trenches he travels, as far as he is permitted either way, giving away the little books, but not stopping there; "Oh, no," he says, "that would be too easy." But he follows the gift up by real personal work, and has already won many men to the Saviour. He insists when they accept the Gospel, upon their promising to read it every day, and when he sees them subsequently, he inquires into their faithfulness. When night comes, he gathers them into his dugout, as he says, "The newly converted ones," and together they read the Word, and discuss what they have read. Many have been wounded and killed to whom he has given the little books, but he writes, "They were no longer afraid to die."

### Reading the Testament All Day

Another boy writes us that he would never have believed that the little books would meet with such great success. He says the men back of the lines read them all day long, and in a recent illness that he suffered from standing to his knees in water in his trench, he said that lying on the straw back of the lines, all day he did nothing but read the little Testament we had given him.

We meet these soldiers on the street, or at the station, while giving away the little Gospels; and praying for guidance while we work, it is truly wonderful how God leads to the very men whom he has appointed to spread the Word in the trenches. Often, too, soldiers write to us from the front for Gospels, having been interested by their comrades there. It is needless to say that the Belgian correspondence is assuming alarming proportions, but every letter contains such a blessing for us that we gladly give the time to answer each one.

Almost every man who has gone back carrying the Gospels, we have come to know personally. We have had them with us for lunch, or perhaps to spend the night and in every case possible, have had them in our hotel room for counsel and prayer. Such stories as they have told us are enough to wring one's heart—a young husband who had not seen his wife and babies, or heard from them since the beginning of the war, another whose wife and old parents remain in Brussels, but he cannot hear from them, and may not know if they be in want, or whether they are still living, and others with stories still sadder, if possible. And sometimes as we have prayed together for these stricken and separated families, and their desolate homeland, these brave lads have broken down completely, and wept like children.

Two men who are thus representing us at the front, are real heroes. I wish I had time to tell you all their stories. The one wears a military medal conferred for valor of the highest order. With one or two others he penetrated fifteen miles into the enemy's lines and brought back three ammunition wagons. The other was for a year a prisoner of war in Germany, and escaped from a camp about one hundred and fifty miles from the line. The story of his escape is truly miraculous, and he gives his Lord the credit for it. He says, "When I lay just back of the barbed wire which protected the frontier, and heard the baying of the bloodhounds, and the pace of the sentry, I knew no one but God could get me through, and I prayed to Him so earnestly, and when I found myself safely in Holland, I could only thank Him." Both of these men were proud and glad to take Gospels back to their comrades.

### The Mate's Testimony

Another man, somewhat older, who in peace times had been mate on a boat running between Belgium and England, in writing back to us of the reception of the little Gospels by his comrades, said, "You would not believe what a demand there is for the little books, so please send me another hundred. Many of the paragraphs I have to explain to the boys, many of them putting their trust in our Lord Jesus Christ as Saviour."

Still another we had felt not to be as promising as some of the others, we felt not quite sure of the boy's own acceptance of the Saviour, but our hearts were greatly rejoiced when he wrote us soon after returning to the front, telling us not only that all his little Gospels were gone and he must have a new lot, but that he himself had found the Lord.

I wish it were possible to pass on to you all that these Belgian soldiers have told us and written to us, of the loneliness and heart-breakings of their days, with no news of loved ones, and with the knowledge of country and home desecrated and destroyed, and added to this the hardships of fifteen months of warfare against agonizing odds, that you might know with what joyful eagerness the good word of the Gospel was received by them. One lad put it well, "We needed just such a book to remember us of Jesus Christ." Another wrote that he was assailed on all sides by men wanting these Gospels after his supply was exhausted, and that men were so eager for them that they would not be satisfied with one, but wanted all the four different Gospels. So the work is spreading in the Belgian trenches, and while we thank our Lord for the victory He is achieving, we are daily praying and working to the end that every soldier in Belgium's army may possess the Word of God.

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# Practical and Perplexing Questions

Answered by the Editors

## "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

**Question:** Please explain Matthew 27:46. Instead of "My God, my God," some ministers say, "My Father, my Father." Is it correct to say this?

**Answer:** Matthew 27:46 is properly translated, "My God, my God, why hast thou forsaken me?" and should not be rendered, "My Father, my Father, etc?"

Quoting the "One Volume Bible Commentary" (Macmillan) it is not certain whether Jesus spoke in Hebrew or in Aramaic, for most manuscripts contain a mixture of both. The words are a cry of the human nature of Jesus which alone could suffer desertion when He experienced the bitterness of death. But a deeper meaning is also to be sought. Upon the Cross Jesus was making atonement for the sins of the world, and was so closely identified with those He came to serve that He felt the burden of their sins, and cried, as their representative, "My God, my God, why hast thou forsaken me?"

St. Cyprian is quoted as saying, "The Lord was forsaken that we might not be forsaken; He was forsaken that we might be delivered from our sins and from eternal death. He was bearing our penalty when He uttered that awful cry."

## THE PROPHET ELIJAH

A number of questions about Elijah have been received which we will try to answer in this paragraph.

1. What is the nature of Elijah's body? We presume the question concerns his present body, and we can only reply that we do not know.

2. Does he share in Christ's resurrection body? We should say that in the age to come he will have a body like Christ's glorious body, but he will come into possession of it not by resurrection, as he did not die, but by a change such as Paul speaks of in the conclusion of 1 Corinthians 15.

3. Another inquirer quotes us as saying that Revelation 11:3-12 refers to Elijah, and that he will come back to earth prior to the Day of the Lord. He then asks us to explain Matthew 11:14, and whether that was not the fulfillment of Malachi 4:5? We reply that we do not know positively that Revelation 11:3-12 refers to Elijah, but only that many good expositors believe it does. We do not believe that Matthew 11:14 was the fulfillment of Mal-

achi 4:5, because the nation was not willing to receive John the Baptist as the Elijah which was to come. Had they done so, then to all intents and purposes he would have been that Elijah, and there would have been no occasion for the real Elijah to have come, for "the great and dreadful day of the Lord," he is to usher in would presumably have been averted. For this reason we think Elijah is yet to come.

## GIVING UP THY CLOAK AND GOING THE SECOND MILE

**Question:** Kindly comment on Matthew 5:40, 41.

**Answer:** Following Dr. George H. Pember in "The Great Prophecies of the Centuries," we would say that in these verses our Lord is teaching that beside truth in our words there must also be love in our conduct, and that, even towards those who wrong and oppress us.

The illustration about the cloak is peculiar, for we should have expected that loose outer garment to be first taken and the coat, or close fitting tunic, to be taken afterwards. But our Lord is not speaking of the actual seizure of the clothes, in which of course the outer garment would be the first to be taken; but He is referring to a lawsuit for the possession of that article of a man's dress which might legally be taken from him, i. e., his inner garment. The Levitical law did not suffer him to be deprived of his outer garment because it was that in which he slept. This could be taken from him, but for a few hours, and then restored to him at sunset. Hence the meaning of our Lord is obvious, in bidding His disciples not merely to give up their coats which might be legally taken from them, but also their cloaks which might not. He intimates that they are not only to endure hardships which are inflicted with a show of legality, but even those that spring from lawlessness.

The other illustration about the second mile is taken from the custom of impressing men and horses into the service of the royal courier-post. Such impressment seriously interfered with agriculture, business and personal freedom, but it was the duty of the disciple to submit without murmuring or complaining, and indeed cheerfully to do even more than was required. By this unstinted service he might possibly soften the heart of the courier and gain an opportunity of preaching Christ to him.

Another inquiry of this correspondent referring to certain words of his pastor is not quite understood, and hence cannot be answered intelligently.

## WOMEN PREACHING

**Question:** We have a controversy over women preaching. Some say it is wrong, and others say it is not. Can you tell me how to meet this question?

**Answer:** The following which is the best we know is taken from "Bible Problems Explained" (Gray):

"In 1 Corinthians 11:5, Paul, by the Spirit of God, permits a woman to pray or prophesy in the church, providing it is done with that becoming modesty as to apparel and demeanor which the canons of the time and place set forth. 'Prophesying' here does not mean simply the foretelling of events, but such speaking as generally goes by the name of preaching or exhorting—just such speaking as we hear, or should hear, in our church prayer meetings.

"But in the same epistle (14:34, 35), Paul commands that 'women keep silence in the churches,' a command repeated in 1 Timothy 2:11. Whatever it may mean in these instances, clearly its meaning cannot be made to contradict what is just permitted in 1 Corinthians 11:5.

"To look first at 1 Corinthians 14:34, 35. The injunction to silence is mentioned three times in that chapter, verses 28, 30 and 34, twice with reference to men, and once with reference to women, and in every case it is conditional and not absolute. He who speaks in an unknown tongue is to keep silence if there be no interpreter. He who has a revelation is to keep silence if there be a revelation given to another sitting by. In like manner the women are to keep silence if their questions interrupt the order and decorum of the service. Throughout the whole chapter the apostle is dealing with the various causes of disorder and confusion in the conduct of the public worship of the church, and is not to be interpreted as if he were repressing the proper exercise of spiritual gifts of either sex. So says A. J. Gordon in a careful treatment of this subject, and so am I inclined to believe. If Paul were forbidding women to take part in prayer and prophesying in public religious meetings, 'What,' as Dr. Gordon says, 'could be more irrelevant or meaningless than the command, "If they will learn anything, let them ask their husbands at home"?' The apostle should have said, if they will pray or prophesy to the edification of any one let it be to their husbands at home. Dr. Jacobs, in his 'Ecclesiastical Policy,' a very valuable work of its kind, takes the same view.

"Turning now to 1 Timothy 2, let us read the context from verse 8. The apostle is exhorting men to pray everywhere in a certain fashion and spirit, and at verse 9 he does the same to women. Many commentators feel that the 'I will' of verse 8 is to be carried over to verse 9, making the latter read in this way: 'In like

manner, I will that women pray in modest apparel, etc.'

"In verses 11 and 12, however, the apostle is passing on to something else, viz.: the relation of the married woman to her husband. She is to learn rather than to teach, to be in subjection to him rather than have authority over him. The author already alluded to quotes Canon Garrett in his work, 'The Ministry of Women,' as sustaining this view. Another commentator, reasoning back from verse 12 to those before, thinks women may have been enjoined from public teaching as distinguished from public praying and prophesying. The work of teacher and pastor are about identical, and there is no record in the Scripture of a woman being placed in such authority over a church."

## A SOCIAL TIME WITHIN THE CHURCH

**Questions:** We are about to make an extension on our church to accommodate our Sunday-school. They are planning to have a room in the basement to be used as a drill room and later on for basket ball and bowling alleys, so the young people can have a social time within the church. In your observation and experience what conclusion have you reached as to this method of holding the young people to the Church? Has it really held them? Does it produce a type of less spiritual, scriptural and active Christians, or otherwise? Does it draw, safeguard and develop a better type of Christian life? Would you inaugurate such a work if you were a pastor? Would Christ or the apostles inaugurate this today, or would they continue as they began?

**Answers:** To the first inquiry we answer, "No." In our observation and experience such attractions do not hold young people to the church. If they are not held by something else these soon pall upon their taste. There are other places and other surroundings where these things are found more to their liking.

To the second inquiry we answer, "Yes." These things make for a less spiritual, scriptural type of Christian. In fact the spiritual, scriptural Christian does not require or desire them for such a purpose. This is our reply to the third inquiry as well as the second.

It will be seen that our replies to questions four and five will be in the negative. In our pastorates we never carried on such enterprises and never would; and as to Christ and His apostles turning aside to further them we can not imagine it.

But our replies should be guarded by saying that we do not impugn the motives of those who differ with us, and while as a member of a church we would protest against such things, yet we would seek to do so in the spirit of

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love. We would also redouble our efforts for the evangelizing of the young people whose minds were thus being diverted from the real purpose of the church.

Furthermore, our replies should be guarded by the remark that we fully believe in the need of innocent healthful amusements for young people. Where the city or town does not provide these amid proper surroundings, private enterprise should do it, which means to a great extent, Christian enterprise. But in our judgment, they should be kept separate from the church, which is for worship, evangelism, Bible instruction and the distinctive promotion of the work of God. We believe such a policy will, in the end, work better for all concerned.

### BRIEF MENTION

**N. L. B., Berne, Ind.:** The strictures on the Revision in the pamphlet you sent us are strong and sound. The Revision is good in places, and even better than the King James, but in other places it is not so good, and harmful. We use the King James, with the Revised in the margin, and take what we want and leave the rest.

**W. S. H., Toms River, N. J.:** We regret that we can not tell you just how many times our Lord's coming is named in either the Old or New Testaments. Those who have counted differ in their figures. Why not take it up yourself this winter? Would it not be a profitable spiritual exercise?

**A. H., Philadelphia:** Jesus Christ suffered on the Cross in His human nature only.

**Rev. E. J., Keene, Neb.:** Opinions differ as to the employment of non-Christians in church work such as choir-singing. As for ourselves, we esteem it inconsistent, dishonoring to God, and injurious to the non-Christian persons themselves. It is sometimes argued that to interest them thus is a desirable way to lead them to Christ, but the better way is to get after them "red-hot" now. We sympathize in your dilemma but we must be loyal to our convictions.

**J. H., Balboa, Canal Zone:** Opinions differ as to whether Jephthah put his daughter to death or not. Some think she was merely consigned to a life of perpetual virginity, but we are inclined to believe otherwise, and accept the scriptural statement as it is. But that does not mean that God approved of such a vow.

**T. H. B., Goshen, Ind.:** Simeon is numbered with the ten tribes because that tribe saw fit to draw away from Judah at the time of the division recorded in 1 Kings 12. The location of its territory is not pertinent to your question. We are not acquainted with the book your name, edited by the late Dr. Lorimer, but we knew him as a scholarly man and sound in the faith. We are sorry to have given "a hard jolt" to our Mennonite friends by what we said

about Christians and war, for we have many of them and their friendship is warmly reciprocated. Before long we expect to publish another article on the subject which may help to right things.

**L. D., Passaic, N. J.:** Your inquiry as to the nature of the soul was answered as well as we are able in a brief space in our issue of November, 1915, page 191.

As to your other question, why there is such a lack of reference to a future life in the early history of Israel, the answer is that God is dealing chiefly with the things of earth. He gave the earth to man and He would have man blessed and happy while he lived upon it, which would have been the case had not sin entered in. The nation of Israel as a nation was to assist in restoring such a condition to the earth. Those who are blessed and happy in this life, in the Bible sense of those words, need have no fear about the life to come. You are right in saying that the sacrifice of beasts in the Old Testament typified the death of Christ. Those who offered such sacrifices may not have seen Christ in them, but nevertheless they were accepted on the ground that they thus came to God in the way He had ordained. It is different now, however, for since Christ has come the Levitical law has been done away with, and in this dispensation the Jew as well as the Gentile should receive Christ by faith and rest in Him, as there is no efficacy in the blood of bulls and goats.

### O LORD, MY SHEPHERD BE

By Fred S. Shepard

O Lord, my Shepherd ever be,  
That want I may not know;  
In verdant pastures lead me on  
Where quiet waters flow;  
Restore my wand'ring soul again,  
When evil's ways I take;  
In paths of rightness keep Thou me,  
E'en for Thine own name's sake.

And when at last thro' death's dark vale  
Thou callest me to go,  
Keep me from ev'ry fear of ill,  
Thy grace on me bestow.  
In life and death be ever near,  
With rod and staff to bless;  
Be comfort, gladness, hope and cheer,  
Be life and righteousness.

Supply in love my daily needs,  
Though enemies surround,  
Anoint my head with fragrant oil,  
Make joy in me abound.  
With mercies rich attend my way,  
With goodness follow me,  
That ever in Thy courts above  
My dwelling place may be.



## THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

### Second Epistle to the Corinthians

#### Lesson 1

#### The Apostle's Explanation Chapters 1-2:13

Paul had left Ephesus where his first epistle had been written to this church, had crossed into Macedonia, and was now in Philippi. (Cf. Acts 19:23-20:1-3 with chapters 8:1-9:2 of this Epistle.) The reception given his first letter had been generally favorable, but all had not submitted to his rebuke, and the adversaries who opposed his teachings before were more virulent now than ever, now seeking to undermine his authority as an apostle. It was therefore with a twofold purpose he wrote this second letter, to comfort some whom he had "made sorry" by his previous one, and to defend his character and authority against those who impugned both. For this reason, as Alford says, "we find consolation and rebuke, gentleness and severity, earnestness and irony succeeding one another at short intervals and without notice." To quote the "Scofield Bible," his spiritual burdens were of two kinds, solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish over the distrust felt towards him by Jews and Jewish Christians. The latter rejected the revelation through Paul of the doctrines of grace, grounding themselves, probably, on the kingdom teachings of our Lord (Rom. 15:8), seemingly oblivious that a new dispensation had been introduced by Christ's death. It was this that made necessary a defense of the origin and extent of his apostolic authority.

The first seven chapters are taken up with an account of his principles of action; chapters 8 and 9 are an appeal for the collection for the poor saints at Jerusalem; and the remaining chapters are a straight out defense of his apostolic authority.

The particular part assigned for this lesson is the writer's explanation of his conduct with respect to his promised visit (see the close of the first epistle), and with respect to the case of incest (see chap. 5 of the same).

The customary salutation, or greeting (1:1, 2), is followed by the usual thanksgiving (vv. 3-7), in which the apostle mentions his sufferings for Christ's sake, and the relation they bear to this church as an example of patient endurance and divine consolation. He enlarges on his sufferings, going into detail as to one particular, to magnify the power of

God in his deliverance as from the dead (vv. 8-10). Tactfully he mentions his confidence in their interest in him (v. 11), arising, as it must, out of his faithful service on their behalf (vv. 12, 13), which they for the most part were ready to acknowledge (v. 14). Note the exception in this last verse, and its indirect allusion to his enemies ("in part").

At this point he begins his explanation of his change of mind about visiting them, of which his enemies had taken advantage. His first thought had been to go to Corinth direct from Ephesus; then north into Macedonia where he now was, and returning to Corinth proceed thence into Judea (v. 16). Passing by Corinth and going into Macedonia instead was not a mere whim of his carnal nature, not an indication of trifling indecision or fear, but to spare them the further rebuke which must have fallen on them (1:17-2:4).

He next refers to his previous directions about the incestuous person, whom he now recommends to be forgiven and restored (vv. 5-11).

Perhaps the last two verses (vv. 12, 13) suggest a further reason for his going into Macedonia before visiting Corinth.

#### Lesson 2

#### The Triumphs of Paul's Ministry Chapters 2:14-4:7

1. Pursuing the consideration of his principles of action, Paul now shows his ministry to have been a triumphant one, notwithstanding the opposition of his enemies (vv. 14-17). The triumph, however, was of God's power and grace, and not in himself. Note the comparison between himself and the false teachers (v. 17).

2. It was not only a triumphant ministry but one fully accredited by themselves (3:1-5).

3. It was a spiritual ministry as distinguished from one of legalism (vv. 6-18). This is the meaning of "the letter killeth, but the spirit giveth life" (v. 6), the first referring to Judaism and the latter to the gospel of grace. Not that Paul would disparage the former which was glorious in its revelation (v. 7), but the latter more so (vv. 8-15). Prof. Robertson in "The Glory of the Ministry" gives a beautiful exposition of the last-named verses. The glory of Moses was (1) a real glory—"the min-

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istration of death written and engraven in stones, was glorious"; (2) a hidden glory—"Moses put a veil over his face"; (3) a temporary glory—"Israel could not steadfastly look to the end of that which is abolished"; (4) an overshadowed glory—"if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory"; (5) a defective glory—"Who also hath made us able ministers of the new testament; not of the letter but of the spirit"; (6) an ineffective glory—"their minds were blinded." Verses 13 and 14 referring to Exodus 34:33-35, are rather obscure, because of a wrong rendering of the Old Testament passage, The Revised Version indicates that the Israelites saw the glory on Moses' face as he spake; but when he had ceased, the veil was put on that they might not look on the end, i. e., the fading of that transitory glory. To quote Alford, they were permitted to see it as long as it was necessary to be seen as a credential of his ministry, but then it was withdrawn. Thus the declaration of God's will to them was not in openness of speech, but interrupted and broken by intervals of concealment. This was not the case in the Christian dispensation of which Paul was a minister.—"Synthetic Bible Studies."

4. It was an honest ministry (4:1-7), for the reason that the apostle's life harmonized with the truth he preached (vv. 1, 2); because it was Jesus Christ he preached and not himself (vv. 3-6); and because the power in which he preached was of God (v. 7).

### Lesson 3

#### Trial of Paul's Ministry Chapters 4:8-5:21

##### 1. His Sufferings (4:8-15).

"Troubled," "perplexed," "persecuted," "cast down"—what a story! "Pressed on every side, yet not straitened," not so hemmed in but that he could still proceed with his work; "perplexed, yet not in despair," bewildered like a man going in a circle, put to it, yet not utterly put out; "pursued, yet not forsaken," hunted like a wild animal, yet not abandoned to the foe; "smitten down, yet not destroyed," thrown to the ground but able to rise again—"The Glory of the Ministry." But not merely resigned, he has come to rejoice in his sufferings because of his relationship to Jesus Christ (vv. 10, 11). For the meaning of these last-named verses, compare Colossians 1:24; 1 Corinthians 15:31; and Romans 8:36. Indeed verse 11 is a sufficient comment on verse 10. Death (v. 12) was working in Paul, physical death, but it was "working out for the good of the saints who were benefited by his ministry." He speaks this by the same faith which stirred the psalmist (verse 13 cf. with Ps. 116:10), and

it is this faith that gives him the bright outlook for himself and his faithful hearers as expressed in verse 14, and which he amplifies in the next division.

##### 2. His Comfort (4:16-5:8).

(a) Inward spiritual renewing day by day (v. 16); (b) the relation between his earthly suffering and heavenly glory (vv. 17, 18); (c) which includes the resurrection of his body (5:1-4); (d) his confidence rests on the eternal purpose of God in his redemption, and the indwelling of the Holy Spirit in his soul (v. 5); (e) so that he is always of good courage whether in his physical body or out of it (vv. 6-8).

##### 3. His Ambition (vv. 9-13).

"Wherefore we labor," might be rendered "wherefore we are ambitious." "Present or absent" has reference to the Lord's second coming. Paul might be "present," i. e., in his physical body on the earth when He came, for like all true and intelligent disciples, he was expecting Him in his own generation; and yet he might be "absent," in the sense that he had passed out of the body in death. But in either event he must appear before his "judgment seat" when He came (v. 10). This "judgment seat of Christ" is not that in Revelation 20, which is the last judgment and takes place at the end of the world, but it is one before which disciples, and they only, shall stand at the second coming of Christ. Notice that they are to "receive the things done" in the body. In other words, it is not for them a judgment unto condemnation because they are already by faith "in Christ Jesus" (Rom. 8:1). It is not to determine the question whether they are saved or lost, which was settled the moment of their accepting Christ, but rather that of their reward or loss of the reward in the Kingdom of Heaven then to be manifested (1 Cor. 3:11-15). "Terror" (verse 11, should be rendered "fear," and refers to the godly fear Paul had with reference to that judgment, his reverent desire to enter upon his reward, and which explained his earnestness as a soul-winner. God was his witness to this, and he trusted the church at Corinth also was. If so they might properly speak of it before his enemies (12) who were reflecting on him as one who was out of his mind (13).

##### 4. His Motive (vv. 14-19).

"The love of Christ" here means primarily His love for us as indicated in what follows. "Then were all dead," should be, "Then all died," i. e., all true believers have died to the guilt and penalty of sin because they are members of Christ (Rom. 6). But they are now alive in Him in a new sense (v. 15), and being thus alive they are not to live for "themselves," their own satisfaction and glory, but for Him. As a matter of fact this was Paul's governing principle, he says (v. 16). "Henceforth know

we no man after the flesh," means that his relationship to his fellow men is no longer that of his former unregenerated state. Indeed this includes that knowledge of Christ he then had, concerning whom he says, "Know we him so no more." He knows Christ differently now from the way he knew Him before his conversion (Acts 9). This explains verse 17. Now all these "new things" come from God and are the consequence of our reconciliation to Him by Jesus Christ (v. 18). This reconciliation is enlarged upon (19-21). God Himself was reconciled, God as manifested in Christ. And His method of reconciling men to Him was not to impute (or charge) their trespasses unto them. This act of grace He was able to express because He had imputed those trespasses unto His Son, mankind's substitute, who had no sin. The ministry of this reconciliation had been committed unto Paul who, with his fellow-preachers, was an ambassador for Christ, the mouthpiece of God, beseeching men to accept the reconciliation thus wrought out for them, by accepting the Reconciler, Jesus Christ.

#### Lesson 4

#### Paul's Appeal to the Church

#### Chapters 6-7

#### 1. Not to Receive the Grace of God in Vain. (6:1-10).

These Corinthians, as believers on Jesus Christ, had received the grace of God in their justification and all which it implied; but they would have received it "in vain" did it not bring forth the proper fruit in their lives. That such is the meaning is evident by verse 3: "Giving no occasion of stumbling that our ministration be not blamed," which is the negative side. And by verse 4: "In everything commending ourselves as ministers of God," which is the positive side. Now follows a flight of eloquence in praise of Christian ministration (vv. 4-10). We use "ministration" rather than "ministry" because while Paul has himself in the foreground, he is not limiting what he says to "ordained ministers," but includes all Christians. Notice the rhetorical device in the grouping of the experiences by the use of the words "in," "by," "as" (Greek, En, Dia, Hos). The first touches environment (vv. 4, 5). The second, conduct (vv. 6, 8). It was in the midst of such untoward environment, to quote "the Glory of the Ministry," that Paul found the graces of the heart to grow "like orchids on the wild rocks." In this second group of experiences there is progress over the first. "By" suggests aggressive conflict in the spiritual sense—"The atmosphere of conflict, the swing of victory." The third group is one of paradoxes (vv. 9, 10). Light and shadow interplay, and as the work

quoted above says, "One can get a double report on almost any man's life unless he has been a nonentity." This is particularly true of a Christian, and in a good sense, since he must almost of necessity appear as one thing to the world and another to the household of God able to appreciate spiritual things.

#### 2. Not to be Unequally Yoked Together (6: 2-7: 1).

This division is a continuation of the foregoing about receiving the grace of God in vain, and the great New Testament classic on Christian separation. To quote the "Scofield Bible": Separation in Scripture is twofold; "from" whatever is contrary to the mind of God; and "unto" God Himself. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22: 10). Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system (see Rev. 13: 8); and (b) separation from believers, especially false teachers, who are "vessels unto dishonour" (2 Tim. 2: 20, 21; 2 John 9, 10). Separation is not from contact with evil in the world or the church, but from complicity with and conformity to it (John 17: 15; 2 Cor. 6: 14-18; Gal. 6: 1). The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6: 17, 18); unhindered communion and worship (see Heb. 13: 13-15), and fruitful service (2 Tim. 2: 21), as world-conformity involves the loss of these, though not of salvation.

#### 3. Not to Reject the Apostle Himself and His Teachings (7: 2-16).

Note the seven reasons for this: For the first see verse 2; for the second verse 3; for the third verses 4, 14, 16; for the fourth verse 5; for the fifth verses 6, 7, 13; for the sixth verses 8 to 11; for the seventh verse 15.

A brief word on verses 8-11: Paul regretted his previous letter because it had made them sorry; but now he did not regret it because it had made them sorry in the right way, "after a godly manner." They had sorrowed with a sorrow never to be regretted. Verse 11 shows in what manner this was true.

#### Lesson 5

#### Contribution for the Saints

#### Chapters 8-9

The mother church at Jerusalem was passing through stormy days, and its common chest was replenished by all the daughter churches. Macedonia, in its poverty, had contributed liberally, but the wealthy and flourishing Corinthians had been backward and the apostle devotes nearly one-sixth of his present letter to arguments and pleadings for greater generosity on their part. He enjoins the duty of giving:

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donia (8:1-4). They were poor, yet lavish. The effect of divine grace on their hearts.

2. By the sense of congruity in the Christian life (8:7). They already abounded in other gifts such as faith, utterance and knowledge; liberality therefore was expected. Its absence would be a defect in the symmetry of their spiritual experience.

3. As a proof of their love and gratitude to Jesus Christ (8:8, 9), who, though rich, yet for their sakes had become poor.

4. In consideration of what they professed to be willing to do. Regard for their promises (8:10, 11).

5. The offering would be appreciated not according to its size, but the spirit in which it was given (8:12).

6. The care of the poor saints should not fall on a few but all should be equally burdened (8:13-15).

7. The apostle's honor was at stake (8:24, also 9:3, 4). He had boasted of their willingness.

8. As they sowed they would reap (9:6).

9. God was able to reward them (9:8-11).

10. They would thus glorify God (9:13).

11. They would thus secure the prayers and love of the saints (9:14).

The foregoing is abbreviated from "Synthetic Bible Studies," but there is further homiletic value in the following division of the chapters in the "Scofield Bible." The example of Macedonia (8:1-6); the exhortation, (vv. 7-15); the messengers (8:3-9:5); the encouragement (vv. 6-15). From the same source we get a summing up of the Christian doctrine of giving, as follows:

(1) It is a "grace," i. e., a disposition created by the Spirit (8:7). (2) In contrast with the law, which imposed giving as a divine requirement, it is voluntary, and a test of sincerity and love (8:8-12; 9:1, 2, 5, 7). (3) The privilege is universal, belonging, according to ability, to rich and poor (8:1-3, 12-15. Cf. 1 Cor. 16:1, 2), (4) It is to be proportioned to income (8:12-14. Cf. 1 Cor. 16:2). The O. T. proportion was the tithe, a proportion which antedates the law (Gen. 14:20). (5) Its rewards are (a) joy (8:2); (b) increased ability to give in proportion to that which has been already given (9:7-11); (c) increased thankfulness to God (9:12); (d) God and the gospel glorified (9:13, 14).

### Lesson 6

#### Defence of His Apostleship

##### Chapters 10-13

At this point Paul begins his personal defence which concludes the epistle. And here we perceive more particularly that interchange of gravity and irony to which reference has been made, and which causes these chapters to be so difficult of explanation.

The apostle's critics had reflected on his personal appearance (10:1, 7, 10); on what they were pleased to consider his carnality (v. 3); his lack of eloquence (11:5) and his lack of dignity (11:7-10). We shall find it inconvenient to deal with these subjects otherwise than as they come before us in the chapters.

Chapter 10. They said that in their presence he was "base" or "lowly," but that absent he was bold, as indicated in his letter (v. 1). He besought them therefore, to heed his words that he might not have occasion to be "bold" against them when he was present (v. 2). He had particular reference to some who regarded him as walking "according to the flesh." They would see that any spiritual weakness in his conduct did not show itself in the weapons or results of his spiritual conflicts with the enemies of the truth (vv. 3-6).

They were looking on the outward appearance, despising him and conceitedly claiming some special relationship to Christ for themselves. He meets this by a presentation of his true claims, as to which he might go further without idle boasting and justify any expressions of apostolic power in his letters (vv. 7-11). In proof of this he appeals to facts including his work among them in Corinth (vv. 12-14); and delicately intimates that when the present trouble was at an end, they would assist him to extend his ministry further (vv. 15-18) (Cf. Rom. 1:10; 15:28.)

Chapter 11. His pleadings continue because of his love for them and his fear of their beguilement. They were tolerating those who were preaching another gospel to them, and surely they might bear with him, since he was in no respect inferior to those "over-much" apostles (vv. 1-6). Verse 2 is very interesting. For an explanation of "a godly jealousy" see Exodus 20:5, and Joshua 24:19. For "one husband" and "chaste virgin" see 1 Corinthians 1:12. The espousal in this case took place when they were converted to Christ, the presentation will take place when He comes again. Verse 3 is interesting from another point of view, since it shows that Paul regards the fall (Gen. 3) as historical. Note also that the tempter did not propose to take Eve's allegiance away from God entirely, but only to corrupt her faith, which was enough. At this point he refers to their assumed contempt because he had not demanded pay from them, explaining the reasons for his conduct (vv. 7-12), plainly characterizing the "false apostles" (vv. 13-15). They have compelled him to boast (vv. 16-33) for which he apologizes. Verses 23-27 reveal a life of hardship far beyond anything told of Paul in the Acts. Verse 19 is ironical.

Chapter 12. Here we come to "visions and revelations" vouchsafed to him. In these there

(Continued on page 548.)



# Prophecy and the Lord's Return

L. W. Gosnell

## SIMPLE STUDIES IN PROPHECY

### I. Introductory

The editor of this department begins, with this issue, a series of brief discussions of prophecy. His aim will be to help, especially, those who have not given much attention to the prophetic Scriptures.

Why should we study prophecy? We answer: (1) We are taken into intimacy with God's purposes. (2) Our souls are enlarged as we think the great thoughts of God. (3) We are occupied with Christ, "for the testimony of Jesus is the spirit of prophecy." (4) Scripture directly encourages such study. "We have the more sure word of prophecy; whereunto ye do well that ye take heed" (2 Pet. 1:19).

### The Place of the Second Coming in Prophetic Study

In the study of unfulfilled prophecy, the second coming of Christ will naturally hold a prominent place, but this is a subject quite worthy of our attention. The second coming is referred to 318 times in the New Testament, i. e., in one verse in every twenty-five, and has been called "the polestar of the church." It is so linked with cardinal doctrines as to show it is one of the fundamental things (1 Cor. 11:26; 1 Thess. 1:9, 10; Heb. 9:24-28; Titus 2:11-13).

Most Christians hold that the second coming will be personal (1 Thess. 4:16), bodily (Acts 1:11), visible (Rev. 1:7; 1 John 3:2) and glorious (2 Thess. 1:7-10). But it may be well to point out the following: (1) It is not the coming of the Holy Ghost (John 16:7). (2) It is not the destruction of Jerusalem (Matt. 24:30; 26:64). The book of Revelation with its cry of "Come, Lord Jesus," was written after this event. (3) It is not the spiritual coming of Christ (Acts 1:11; 3:20, 21). (4) It is not the death of the believer. Death is an "enemy;" the coming of Christ is "that blessed hope." When Christ spoke of John tarrying till He come, the disciples took this to mean John would not die (John 21:22, 23).

### The Relation of the Second Coming to the Millennium

Two views are held. That most commonly accepted is, that through the peaceful spread of the gospel, more and more will be converted, and for "a thousand years" Christ will rule over the hearts of men in a spiritual way; after this will come the, "general judgment;" this is called the post-millennial view, since it represents Christ as coming after the millennium. An increasing number, however, hold that Christ is now gathering out "a people for his

name," and when God's purposes in this age are fulfilled, He will appear in glory and reign over the earth for "a thousand years;" this is the pre-millennial view, placing Christ's coming before the millennium.

Some reasons adduced for the latter view follow:

1. When Christ comes He will not find millennial conditions. Antichrist will be in existence (2 Thess. 2:8). Christ's coming will be "immediately after" a period of unequalled tribulation (Matt. 24:29, 31). Satan will be bound only after the appearing of the King (Rev. 19:11-20:3). Many will "wail" at His appearing (Rev. 1:7). All these facts bear out the statement that "the heavens must receive Christ until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets" (Acts 3:21). The natural conclusion is that there will be no millennium before He comes.

The only way to invalidate this conclusion would be to show the millennium will intervene between the first and second advents, but will be followed by a period of declension, existing when Christ appears. But the New Testament nowhere suggests a millennium between the first and second comings of our Lord: the present is spoken of as "this present evil age," and the Epistles would lead us to expect church history to be as it has been.

2. The millennium will be introduced by devastating judgments, rather than by the peaceful spread of the gospel. Isaiah 2 shows the mountain of the Lord's house exalted and all nations flowing to it; but Christ judges and rebukes among the nations before they beat their swords into ploughshares. Isaiah 11 pictures the earth full of the knowledge of the Lord, but first tells us the Lord will smite the earth. In Isaiah 35 we find the wilderness made glad, but we also find God coming with a recompense. In Psalms 2:8 the heathen are given for an inheritance, but the rod of iron is seen in v. 9 (Cf. also Isaiah 24, 25, 33, 65, 66; Jeremiah 30; Ezekiel 37, 38, 39; Joel 3; Amos 9; Hag. 2; Zech. 13, 14; Mal. 3; etc.). Daniel 7 summarizes the matter. In v. 14 Christ receives a kingdom, but the preceding verse shows Him coming in the clouds of heaven.

3. The command to "watch" is nullified if Christ will not come for at least "a thousand years," as post-millennialists hold.

### Principles of Scripture Interpretation

A safe rule is: "If the plain sense makes good sense, seek no other sense." In the Old

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Testament, the first and second comings of Christ are interwoven: the words as to the "sufferings" were literally fulfilled—the virgin birth at Bethlehem, the entry into Jerusalem, the sale for thirty pieces of silver, the piercing of hands and feet, the burial with the rich, etc.; we may expect the words as to the "glories" to be similarly fulfilled. It is true, Scripture contains figurative language, but when the meaning of the figure is ascertained we may expect its literal fulfilment. It is true also that many prophecies have a spiritual application for us; yet they may still find a literal fulfilment in the future history of Israel: the case is the same as with Israel's past, for, while the Red Sea, the wilderness, the manna, the rock, etc., have a spiritual application for us (1 Cor. 11:11), they are none the less facts of literal history.

### "YE SEE THE DAY APPROACHING"

Under this title Rev. F. B. Meyer, D. D., contributes a stirring article to a recent issue of "The Christian" (London). He enumerates several tokens of the approach of the Day of the Lord. First, he names the extraordinary events that are centering on Palestine. The fig tree, Israel, is putting forth leaves. This is seen, not only in the improved civil status of the Jews and their prominence in many fields of activity, but also in tokens of their reestablishment in Palestine. "The thunder of the war, that at first could be heard across the Straits of Dover, is rolling south and east. A year ago the center of the conflict was Belgium and northern France; now it is Greece, the Mediterranean and Egypt. They tell us that Esdraelon and Olivet are being trenched and fortified, whilst lines of railway are being laid down for concentration of troops on spots of the most sacred association. . . . Though from a military point of view apparently strong, yet, politically, the Turk is becoming subordinated to Germany, in leadership, in finances, in internal organization. Constantinople must inevitably become one of the chief prerequisites of the war to a nominal Christian power."

Second, he points to the waning power of ecclesiasticism. "Man-made systems of doctrine and polity have taken the place of apostolic teachings and institutions. All this is as wood, hay and stubble, which must be burnt up; and already there are symptoms that in the trenches of Flanders, a purer, simpler faith and practice are being created, which, when the war is over, will revolutionize the modern church. Christendom is on the eve of judgment."

Third, world-wide evangelization is another significant sign of the approach of that Day. "The missionary enterprises of the church, the translation of the Scriptures into innumerable

tongues, the various efforts which seek the direct salvation of men, the seriousness of the present day . . . all indicate that the witness for Christ is almost, if not entirely, complete."

Fourth, the upheaval of the world points to the near approach of that Day. The words of Christ as to days of vengeance and terror, great distress on land and sea, men fainting for fear, nation rising against nation, wars and rumors of wars \* \* \* these words are certainly relevant today. But Christ said, when we see these things coming to pass we should lift up our heads because our redemption is nigh. Finally, Dr. Meyer believes that the great increase of spiritualism is significant. He points to the picture given in Revelation of unclean spirits like frogs issuing out of the mouths of the dragon, the beast of the false prophet, as characteristic of the last times. Added to all this, is the fact that like the virgins in the parable, myriads of believers are taking the attitude of eager looking for the coming of the Bridegroom.

### ISRAEL'S BLESSING AND CURSE

An old Rabbi once said that the Gentiles would endeavor to curse Israel but they would not be able to do it because there is a blessing on that people; they would try to bless Israel, but could not do so because there is a curse on that people. The curse and the blessing which have been so evident throughout Israel's history are especially marked today.

The sufferings of the Jews in the eastern war zone are described as appalling beyond all precedent according to the recent report of the American Jewish Committee, covering Russia, Galicia, Roumania and Palestine. It is based upon data from non-Jewish, Russian or allied sources of the most trustworthy kind and is strictly impartial. It shows that the seven million Jews affected, constituting one-half of the Jewish population of the world, have, because of their geographic position, borne the brunt of the war's burdens in eastern Europe. They have been shut off from all neutral lands and from the sea and, "over their bodies crossed and recrossed the Russian armies from the east and the Austrian armies from the south. . . . The contending armies found it politic, in a measure, to court the goodwill of Poles, Ruthenians and other races in this area, but the Jews were friendless, their religion proscribed. Hundreds of Jewish towns have been sacked and burned by the Russian soldiery. Thousands of Jews have been carried off as hostages, imprisoned, executed on the flimsiest pretexts or shot in wanton cruelty. Women were outraged and men burned alive in the synagogues where they had fled for shelter. Orgies of lust and torture took place in the light of day. Women old

(Continued on page 576.)

## Sunday-School Department

### Exposition of the International Lessons

By James M. Gray

March 12

Pre-Christian Martyrs

Hebrews 11: 1-12: 2

Golden Text.—“Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.”—Hebrews 12: 1, 2.

It is fitting that after considering the first of the Christian martyrs in our last lesson, the Lesson Committee should now lead us back into Old Testament times to refresh our minds and strengthen our hearts with the testimony of those who fought the good fight of faith in earlier ages. The word “martyr” really means “witness,” whether that witness was unto death or not, and it is in this broader sense that it is used here.

One wonders how a lesson so long and so rich as this can be taught to a Sunday-school class in half an hour or less, but that is a question each teacher must determine for himself, and we must content ourselves by indicating a few great teaching points.

1. The human author of the Epistle to the Hebrews is unknown, but it is generally attributed to Paul.

2. It is addressed to Jewish rather than Gentile Christians, and to comfort them under trial and persecution; but especially to restrain them from apostasy toward which they were strongly tempted by the situation in which they found themselves.

3. At this point in the Epistle, the inspired writer is setting before them the triumphs of faith in the lives of their forefathers, for the effect it will have in keeping them steadfast and making them able to endure.

4. He begins with a definition of what faith is, and a general illustration of its meaning (vv. 1-3) which will be better read in the Revised Version.

5. He follows this general illustration with several particular ones calculated to bring the comfort of the thought very close to the individual heart, quoting the experiences of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, the people of Israel as a whole; and then a later group of individuals, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, until the power of recollection becomes so strong as to bear him quite away again from the particular to the general (v. 32).

6. Now he tries to specify the sufferings such witness-bearing cost (vv. 33-38), concluding the recital of it with a revelation of the divine purpose well calculated to quicken hope in every trusting heart (vv. 39-40).

7. The application follows in chapter 12, verse 1. The “cloud of witnesses” who compass us about are these witnesses just named or indicated in the preceding chapter. Witnesses they are to the power and benefit of faith in the testimony of God. Because of their strong and united witness we should be encouraged to “run with patience the race that is set before us,” as they ran the race set before them. To do this, however, it is necessary to prepare ourselves for the race. All spiritual encumbrance must be laid aside, and especially “the sin that doth so easily beset us,” or “doth easily cling to us,” as the garment which gets in the runner’s way.

8. The greatest witness of all is left for mention at the last—“Jesus the author and finisher,” or “the captain and perfecter” of our faith (v. 2). He begets faith within us through His Word and by His Holy Spirit, and He also perfects it, maintains, strengthens, broadens, builds it up by the same means. His faith in the promises of His God and Father led Him to endure “the cross despising the shame.” Those promises held joy before Him, compensating joy for all He endured, and He has not been disappointed in it, since He is now “set down at the right hand of the throne of God.” Let us look to Him, be influenced by Him, follow His example and enter into His reward.

This is in barest outline an idea of the contents and teaching of this great lesson. Let the teacher on his knees, seek of God the direction how to teach it; but first let him inquire if he has entered into the experience of it. What does he know of the faith that strives and suffers, that sacrifices and enjoys, that expects and receives? Ah! this is a lesson that one must know from within, to teach it in any power to “them that are without.”

#### Supplemental Suggestions

To make this lesson most interesting and helpful, the teacher should post himself as to the history of each individual named in chapter 11, or at least the history of a few on whose life-story he should plan to dwell.

For example, Abel’s faith secured acceptance for him before God; Enoch was re-

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warded with translation; Noah saved his family from the deluge, and so on. Lay emphasis on the practical value of faith.

Rahab's faith was not very clear or intelligent, but was sufficient to save her and her household from death, and to incorporate them among the people of God. Gideon sought and secured from God abundant evidence for his faith to rest upon. David was a great sinner, but his faith in God was the polestar of his life, and caused him to be called a "man after God's own heart."

These are merely rapid suggestions as to how these verses might be employed in some classes.

### March 19

#### Personal Soul-Winning

##### Acts 8:26-40

Golden Text.—"Understandest thou what thou readeest?"—Acts 8:30.

For the commencement of Philip's history in the sacred record, go back to the appointment of the deacons in chapter 6. See what kind of a man he must have been (v. 3). Like Stephen his ministry was not confined to serving tables, for after the great persecution of the Christians in Jerusalem following Stephen's martyrdom, we find him preaching the gospel with great power in Samaria (8:1-8). It was here and in the midst of these great successes that he received the call to other services of which our lesson speaks.

#### I. The Call and Its Answer, (vv. 26, 27, f.c.).

Just what were the circumstances under which the angel appeared, or just how he communicated with Philip we are not told, but the latter was left in no doubt in the premises, as the result shows. It would be interesting here to use your concordance and point out other instances of angelic ministrations in the Acts. Also your map, and note what a long and wearisome journey this must have been at that time and under those circumstances—and just to meet one man! Moreover Philip did not know the object of the journey. How these facts lay stress on the prompt and implicit obedience of Philip—"he arose and went!"

#### II. The Inquiring Traveler, (vv. 27, 28).

This "man of Ethiopia" (see map) was not a Jew, but doubtless a proselyte, i. e., a Gentile who had been accepted as a worshiper of Jehovah. Note especially his influential position in the country to which he belonged, indicating that his conversion to Jesus Christ may have meant the spread of Christianity throughout his nation. On that supposition Philip's work with him was of greater importance than his more spectacular work in Samaria. A Sunday-school teacher never knows what he may be accomplishing with only a very small class. It was a Sunday-school teacher who had the honor and joy of

winning D. L. Moody to Christ, and did he not accomplish more in that act than a hundred ordinary preachers in a lifetime? Call the attention of your class to this traveler's occupation (v. 28). Abraham's steward said, "I being in the way, the Lord led me" (Gen. 24:27). So this Ethiopian "being in the way" in another sense, the Lord led him. That is, he was in the way of finding salvation when he was reading and searching the Scriptures (2 Tim. 3:14, 15). Remind your class that when they are traveling the most interesting and profitable book they can carry with them is the Bible.

#### III. The Interested and Intelligent Teacher,

(vv. 29-35). How the Holy Spirit instructed Philip we do not know, but we can imagine a strong divine impulse coming upon him as on the lonely desert road he saw the approaching chariot and its retinue. It was the boldness of faith that led him to run near the chariot. The oriental is in the habit of reading aloud, which explains verse 30, by which Philip got the opportunity for his inquiry. He was safe in making it, for the reader being a Gentile would hardly know the meaning of such a deep Scripture as Isaiah 53:7, 8, which he was reading.

It would be well worth the time to have your class read the whole of that wonderful chapter in Isaiah, which more than any other in the Old Testament sets forth the substitutionary work of our Saviour. The verses that puzzled the eunuch would puzzle almost any one at first, but Philip was able to explain them, and apply them to the saving work of Christ (v. 35). That which he did every Christian should qualify himself to do, i. e., preach Jesus to the individual for his salvation (Acts 1:8). Show your class that this is the highest form of service, and the only kind that pays for time and eternity. There are two useful books that would aid you here, one is "How to Bring Men to Christ," by R. A. Torrey, and the other "Individual Work for Individuals," by Henry Clay Trumbull. They are not expensive, and can be obtained through the Bible Institute Colportage Association, 822 North La Salle Street, Chicago, Ill.

IV. A Completed Task, (vv. 36-40). It is clear that Philip rode with the eunuch some little time, and that the latter was a patient and earnest listener, for he found opportunity to show him the need of openly confessing Christ (Rom. 10:9, 10). In our personal work for souls we should not be satisfied with less if opportunity serves. But see the humble obedience of the great man (v. 36)! He recalls Naaman the Syrian (2 Kings 5), only the latter was not so prompt as he. Has every member of your class been baptized as yet, or united with the church in any other way? Press this privilege and duty on the careless.

Verse 37 of this chapter is omitted in the

Revised Version, but the truth it expresses is not affected thereby, for it is the general teaching of the New Testament. The rest of the lesson requires no comment, though there is that in it difficult for us in our present sphere to understand. However, we can appreciate why the eunuch "went on his way rejoicing," and we may pray that the Lord will enable us to be a minister of like joy to some needy soul when this lesson is being taught.

### March 26

#### Review

The Lesson Committee gives to this lesson the subtitle of "The Great Multitude," and suggests that we read Revelation 7:9-17. Doubtless the connection of thought is that these holy martyrs and witnesses of whom we have been studying are now in heaven. We think it will be more interesting and profitable, however, to treat the lesson as a real review, and have the class prepare itself accordingly.

A good plan would be to assign a lesson in advance to each member of the class, asking him or her to tell its story in their own words. In that case it might be well to omit the lessons chosen outside of the Acts, and thus the better preserve the historical continuity of the various stories. These lessons might then be taken up by themselves. The teacher should be so well acquainted with the text in every case as to be prepared to supplement the stories where defective.

Another plan is for the teacher to be prepared with questions on the different lessons, being careful to frame such as shall bring to the mind again those points which were particularly impressed from week to week.

As an example the following are suggested:

1. Who is the human author of the Acts and what evidence can be presented for that fact?
2. For how long a period did Christ mingle with His disciples after the resurrection?
3. Can you quote the promise in Acts 1:11?
4. What is meant by the day of Pentecost?
5. What was the significance of that day in the history of the church?
6. Can you give an outline of Peter's sermon?
7. How did the Jewish authorities first show their opposition to the church?
8. What was the immediate result on the apostles and the church at large?
9. Describe conditions in the church following this crisis and outlined at the close of chapter 4.
10. Name three individuals, other than the apostles, singled out for mention at this period.
11. What was the real nature of the sin on the part of Ananias and Sapphira?

12. How would you explain the awful judgment falling upon them?

13. What chapter contains the appointment of deacons?

14. Name some of them, and describe their character and work.

15. Define the synagogue of the Libertines.

16. How would you characterize Stephen's address before the Sanhedrin?

17. Describe the martyrdom of Stephen.

18. What possible epoch was marked by the event?

19. What was the location of Philip's evangelistic work?

20. Analyze his character as a personal soul-winner.

21. What gives unusual importance to the conversion of the Ethiopian eunuch?

22. What new Bible truths have you gleaned from this quarter's lessons?

23. What have the lessons meant to your spiritual life and service?

### April 2

#### A Conversion That Marked an Epoch

##### Acts 9:1-31

Golden Text.—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Timothy 1:15.

The last opportunity for national Israel to accept their Messiah has now passed at least for this age; and the setting up of the earthly kingdom is put permanently in abeyance, while the gospel is to be sent into the whole Gentile world. This is the historical significance of the conversion of Saul of Tarsus which causes that event to mark an epoch only second in importance to the descent of the Holy Spirit on the day of Pentecost.

**I. The Bold Journey, (9:1, 2).** Saul's leadership in the persecution of the church is first suggested at the martyrdom of Stephen (7:58), but the record of it continues in chapter 8:1-4 down to the episode of Philip. It is where it is there broken off that the present lesson really begins. In other words, not content to drive the Christians out of Jerusalem, Saul thought to exterminate them altogether (9:1). How does he seek to increase his power and influence (v. 1)? How far does he propose to extend his personal efforts (v. 2)? What peculiar designation of the Christian religion does that verse contain? What particular allusion emphasizes his bitter enmity towards the votaries of the new faith? How does he propose to treat such as he may find? The reason for this last is that they might be brought before the Jewish court which sat there, and so have a punishment meted out to them befitting what he regarded as their colossal crime against the religion of Moses.

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**II. The Unexpected Halt, (vv. 3-9).** Describe the phenomenon which appeared (v. 3). How was Saul affected by it, and what did he hear (v. 4)? How does the inquiry in this verse impress us with the interest of Christ in His people? How close a relationship is there between them? How does Saul's inquiry in verse 5 show that he already recognized the heavenly character of this vision, and the divinity of the speaker? With what strangely gentle words in that verse does Jesus rebuke and instruct him? The figure is suggested by the means employed in those days to keep stubborn oxen up to their work. When they would slink back from the yoke their heels would come in contact with the sharp goads protruding from the cross piece which held the pole. It was worse than useless to kick against them, for the more they kicked the more hurt they received. "The way of the transgressor is hard," in other words; and it is always easier as well as better to do the will of God than to oppose it.

What is the physical effect on Saul (v. 6)? And the mental effect (same verse)? And the moral effect? He trembles, is astounded, and gives up his will. These are the evidences of a true and thorough conversion always, especially the last effect, the yielding of the will.

What three immediate things does the Lord tell him to do? Does it strike you strangely that he should be told to go into the city to find out something which the Lord might have communicated to him right there? How that suggests to us the order and the timeliness of God's revelations to His people, and emphasizes the use of human instruments that He would make in carrying forward His work on earth. Just think how He is now using you as the teacher of your class instead of more directly communicating with them Himself. What an honor and a privilege is such service!

But what was the effect on the men who journeyed with Saul? What an impressive illustration of the manner in which God still singles out from the crowd men whom He would save or consecrate to His service! How we see the same thing repeated in revival meetings over and over again, and what a good chance it gives you to put some pointed questions to your class, questions that should cause anxiety to any who are not yet saved or being used in God's service in any way.

How, finally, did Saul go into Damascus differently from the way he expected?

**III. The Prepared Disciple, (vv. 10-16).** See how the gospel had already spread—here was a disciple at Damascus, the capital of Syria. Locate it on the map (v. 10). Note also God's intimate acquaintance with us all. He called this man by name; He designated the street where Judas lived; He knew Saul's birthplace; He was aware what he was then doing, and what he had seen, and what he expected to

come to pass (vv. 11, 12). How wonderfully near it brings heaven to earth!

No wonder Ananias hesitates, but how wisely and graciously God encourages him (vv. 13-16). What is Saul chosen to do? Before what three classes of persons is he to testify (v. 15)? In what way shall he bear witness to God other than by speech (v. 16)?

**IV. The Anointed Vessel, (vv. 17-22).** How does Ananias' first word to Saul show his perfect faith in God? What greater than the physical blessing is communicated to Saul (v. 17)? How does he immediately witness to his change of heart (v. 18)? Compare Romans 10:9, 10. How else does he witness to his change of heart (v. 19, last part)? Compare Acts 4:23, first part. Still further how does he bear that witness (v. 20)?

**V. The Persecutor Persecuted, (vv. 23-30).** How did Saul elude his new enemies in Damascus (v. 25)? Compare Joshua 2:15. What further discomfort awaited him at Jerusalem, and why (v. 26)? Where have we met with Barnabas before (v. 27)? Compare Acts 4:36, 37. What further persecution awaited Saul, and where does this lesson finally leave him (vv. 29, 30)?

How beautiful the calm of verse 31, after the preceding storm! The persecution of the church was at an end for the present at least, because the great leader of it had been turned into a friend. And now in the breathing spell that followed they had an opportunity to gather strength for what was still before them. They were built up, moving forward, and increasing.

April 9

Healing and Making Alive

Acts 10:32-43

Golden Text.—"In all things showing thyself a pattern of good works."—Titus 2:7.

We leave Saul for a while to go back to the work of Peter, who soon recedes from view altogether so far as the history of the church in the Acts is concerned.

This lesson attaches itself closely to the story of Philip's work in Samaria, chapter 8. Peter is returning from the scene of his labors there en route to Jerusalem, and makes a stop at Lydda. This city will be identified on the map as considerably south of Samaria and a little southeast of Joppa.

I.

1. The great miracle wrought there is told as usual without any astonishment or explanation, which is one of the strong internal confirmations of its truthfulness. The whole matter is thus regarded as something to which the early church was accustomed.

2. Why Aeneas was permitted to keep his bed eight years, and only now to be healed, is doubtless explained by the fact that this was



the most propitious moment in the wisdom of God for the name of His Son to be thus glorified. Compare John 9:1-8.

3. Observe the calmness of power in the words, "Jesus Christ maketh thee whole." There was no "mind cure" about that and no "Christian Science." That was "divine healing" indeed. Compare Peter's words to the lame man in Acts 3:6. Compare also James 5:15. There can be no doubt that God still heals in the same way when it pleases Him so to do, for His Word says so, and there are many witnesses to its truth.

4. The circumstance that this man arose and made his bed and folded up his rug, is important as testifying to the immediate and thorough cure of his malady.

5. We see the reason for the miracle in the effect referred to in verse 35. In that early period of the church such "signs" were necessary to arrest attention and gain a hearing for the gospel to be preached. But in this later time they are not so necessary because other and cumulative proofs have taken their place.

II.

1. Coming to the second half of our lesson we get a suggestion about social service as it is now called. Some of its advocates talk of it as if it were a new idea, but Dorcas was an illustration of it (vv. 36, 39). Also we saw it on a still larger scale in Acts 4:32-37, and 6:1, 2. Wherever the Spirit of God is having His way in the lives of His people there we see the highest forms of social service.

2. There was a selfish reason for the interest of the disciples in Dorcas' restoration to life, and yet well it would be for all of us were we lamented more for the same cause. However, Peter's action is not to be explained by their need, but by the further opportunity it gave to magnify God's power and further the gospel in that community (v. 42).

3. The putting forth of the mourners from the room doubtless was to secure a better opportunity to pray. Elisha acted similarly in 2 Kings 4:33. See also Matthew 9:25.

#### Supplemental Suggestions

From Arnot's "Lessons on the Acts of the Apostles" we cull the following:

1. Dorcas was probably unmarried, for nothing is said of husband or widowhood. And she probably lived alone, for nothing is said of father or mother, brother or sister. She was one of a blessed class of "honorable women" found in every age and country. But she was not a nun. To do God's service to the poor it is not necessary to renounce the family life by an irrevocable vow.

2. Two phrases with reference to this woman are notable. She was a disciple—that is the wellspring. She was "full of good works"—that is the refreshing stream that overflows. The one is faith, the other good works, and these two which God hath joined together no man should put asunder. Good works alone can not make our peace with God, but good works as a fruit to our Redeemer's glory should be the delight of every true believer.

## Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

March 19

### A Model Seeker and a Model Christian

Acts 8:24-40

The story of Philip and the Ethiopian eunuch presents an example of true evangelism. God's worker responding to the leading of the Holy Spirit, is led to his task and furnishes an example of true preaching and personal work. The eunuch stands out as an illustration of both a model seeker and a model Christian. The following outline is suggested as a basis for study:

**Introduction.** God has the needs of every phase of His kingdom work in His thought. He directs His workers and knows when and where to send His servants for their highest tasks. God responds to the call of every earnest soul for light. He took Philip away from the successful evangelistic meetings in Samaria that he might meet the needs of a lonely seek-

er after truth on the desert highway.

1. The eunuch was a model seeker.

1. He was earnest. He had made the long journey from the land south of Egypt to Jerusalem in the hope of finding truth. His journey required weeks. Some men will not travel a mile or spend an hour in search for religious truth.

2. He was persistent. When he had failed to find light and peace in Jerusalem he kept on seeking by reading the Holy Scriptures on his homeward journey. He evidently carried a Bible as a part of his traveling outfit, and used it.

3. He was teachable. He recognized that someone might have found the truth for which he was seeking, and so was ready to accept instruction. When Philip seemed interested he arranged for conference. Personal conference with a saved man is ever the shortest route to truth for an inquirer.

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4. He was an obedient seeker. As soon as he understood the conditions of salvation he prepared to meet these. Philip had doubtless explained the necessity of both "belief and confession." Recognizing baptism as a confessional ordinance, he asked for the administration of that rite. "What doth hinder me to be baptized?" should be asked by every honest inquirer.

11. Such a seeker became a model Christian. "He went on his way rejoicing."

1. He rejoiced in new found truth. Nothing brings such joy to the soul as the discovery of truth, be this scientific, historical, or religious.

2. He rejoiced in a new relationship to God. He was now a forgiven man, a child of the infinite God.

3. He rejoiced in new opportunities for service. As a business man he occupied an important position in the cabinet of Queen Candace, being treasurer of her realm. He now began to see the possibilities of Christian service. Tradition has it that he became an evangelist and baptized the queen of his country.

4. He rejoiced in the hope of immortality. Advancing age had no terrors for him. Younger men might seek his job and get it. Death might come and close his earthly career. What matter age and death to the man whose assured eternal home is heaven? Well might this newly converted man go on his way rejoicing, for the end of the road would be "the Father's house."

dwelling Spirit. The body of a man consists of an aggregation of cells each of which is permeated by the spirit of life and controlled by the spirit that is man's real personality. The church is made up of believers united to Christ, the head of the body, and controlled by His Spirit. Only those who have union with Christ by faith and are filled with the Holy Spirit belong to the church. The church is thus an organism, rather than an organization. Believers, in order that they may unite their efforts for service and provide for instruction and other means of spiritual growth, group themselves into organizations which we properly enough term "churches," but no one of these singly or all unitedly constitute the church, against which the "gates of Hades shall not prevail." The church which shall triumph over all evil and over death is the united body of Christ, some of whom as departed saints are now with Christ, some of whom now live and strive on earth, and some of whom are not yet born, but are "foreknown" in the saving purpose of God.

3. The church is not the kingdom of God, but the herald of that kingdom. That "the church is the kingdom" has been the heresy of the ages. Rome holds tenaciously to the view that the church is the kingdom, and would make a great earthly organization the ruling power of God in the world. The Bible makes it plain that the church is a spiritual organism, growing toward "the measure of the stature of the fulness of Christ," and that when this body of Christ is completed through the administrative processes of God's electing grace, then will Christ be manifested with His church for world redemption, while Israel as a restored earthly organization will be the channel of universal blessing. No other reasonable interpretation can be given to the words of James concerning the carrying of the gospel to the Gentiles and the subsequent restoration of Israel and the winning of the whole world to the sway of God. James says, "Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after these things, I will return, and I will build him the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old" (Acts 15: 14-18). This is God's program. He is now gathering from the Gentiles "a people for his name." This is our inspiration for world evangelism. When world evangelism is completed and the body of Christ complete then will come the restoration of Israel and the fulfilment of God's charter promise for the kingdom made to Abraham.

### March 26

#### The Origin and Mission of the Church

##### Acts 1:1-8:40

1. Pentecost marked the birth of the church. Prior to this Israel had been the witness of God to the world. The church had origin in the continuation of God's sovereign method of choosing some through whom to bless the many. Abraham was chosen that he might be the father of a great witnessing nation. Israel was a chosen people, not that they might live with disdain and contempt for all other nations, but that they might be the witnesses of truth and the source of blessing to all. When Israel failed in her mission turning from God's ways of holiness and rejecting her Messiah and King, God arranged for a new witness to His truth. He did not change His method as to election, but began to choose from the Jews and Gentiles a people for His name, who should constitute the body of Christ. Israel is thus for a time set aside while the church of Christ becomes the herald of the kingdom.

2. The true church is the body of Christ and is made up of all those who truly believe upon Him and who are animated by His in-

April 2

## The Conversion of Saul

Acts 9:1-31

**"But Saul yet breathing threatening and slaughter" (v. 1).** Whole-hearted energy characterized the life action of both Saul the persecutor, and Paul the missionary. As a persecutor he ate, drank, breathed, slept and awoke, all that he might oppose the claims of Christ. As missionary he did the same things for the Master. His life engine was reversed when the hand of Christ was laid upon it. That Paul was so large a man through natural birth furnished a basis for his greatness through spiritual birth.

**"Saul, Saul, why persecutest thou me?" (v. 4).** Jesus knows the name of every man who is living in opposition to Him, even as He knows the names of all who serve Him. If the unbelieving and careless would but listen they might hear the voice of the Master saying, "Why turnest thou from me?" Not every one who hears God's voice through conscience makes answer as did Saul.

**"Who art thou, Lord?" (v. 5).** Saul's answer is the expression of reverence and submission. He is ready to accept evidence when it comes in so full a way. "What shall I do, Lord?" (Acts 22:10) was his second question. Christianity involves questions of fact and duty.

**"I am Jesus. . . . rise and enter into the city" (v. 5).** The gospel has an answer for all questions that concern both fact and duty. God presents to men a full vision of His character. He also gives plain direction for duty. The man who continues in spiritual darkness has either failed to listen to God or to obey when God has spoken.

**"It shall be told thee what thou must do" (v. 5).** Man must do the first thing that God commands before receiving fuller revelation. Many a man who has declined to obey God's first command for belief and confession is complaining that he does not have clear knowledge of the larger things of Christian life. A disposition to obey is necessary for revelation. Obedience is the eye of the soul.

**"He was three days without sight" (v. 9).** Because Paul needed a light and a voice from heaven and three days of blindness and fasting before he came into Christian joy, is no reason that every modern sinner should expect the same process of salvation. Most unsaved people in Christian lands know by education and parental training that which came to Paul by special revelation. If any one wishes to be converted the way Paul was let him make surrender to Christ at first vision of the Master even as Paul did.

**"He is a chosen vessel unto me" (v. 15).** Jesus chose all His disciples. He chose Paul to be the successor of Judas who betrayed

Him. The other apostles elected a successor to Judas, but the election was not verified by their Lord. How the zeal, and faithfulness, and devotion of Paul must have met the heart yearning of Jesus and filled the vacancy made by the faithlessness of Judas!

**"I will show him how many things he must suffer" (v. 16).** God's revelations to His people are progressive. Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." Paul was not ready for the full program of his life work when first called. Jesus revealed it gradually for it was a program of suffering. Cross-bearing and suffering through service will be the program for believers until the dawn of the triumph day. - The follower of Christ is a soldier. He must not expect Christian life to be a picnic excursion. Our Lord brought salvation through a ministry of suffering. We are "heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified with him." Self-mutilation and self-imposed trials are not essential for this career of sharing in the sufferings of Christ. The pains and persecutions that always accompany fidelity to Jesus are the sufferings that belong to service.

April 9

## Aeneas and Dorcas

Acts 9:32-43

**"As Peter went through all parts" (v. 32).** Peter accomplished more for Christ as a traveling missionary than had he become a "settled pastor." In the early days the Holy Spirit arranged that men of spiritual power and leadership should enter new communities, preach the gospel, and found churches, and that afterwards they should visit these for instruction and encouragement even though the administration of the gospel was mainly left in local hands. This early method cannot be improved upon. Denominations which arrange for the inspiration of congregations by the missionary traveler are following a course endorsed by the early experience of the church.

**"And there he found . . . Aeneas who had kept his bed eight years" (v. 33).** Why should a good man become chronically ill and have his service withdrawn from the work of the world? No one can tell. It is a part of the great mystery of sin and suffering that hangs over human life. Sometimes sickness is a penalty for the broken laws of God, be they physical or spiritual. Sometimes God may, through pain and suffering, bring to some soul the graces of patience and other traits of beautiful character that can come no other way. He may desire such in his crown of glory. Sometimes a good man may be kept sick for the sake of teaching his family and

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friends the lesson of patience through ministering to him and also the lesson of faith which they see exemplified in his life. Sickness furnishes the dark background of experience upon which hope pictures the beauty of that land and life where "none of the inhabitants shall say I am sick."

**"Peter said, Jesus Christ healeth thee" (v. 34).** Jesus Christ is still the healer of the sick. God is still the God "who forgiveth all thine iniquities; who healeth all thy diseases." We have a right to pray for healing when in distress. Why should we erase from the Bible the words of James "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of Jesus" (James 5:14, 15). It is very evident that the words of James refer to a ceremonial anointing rather than to the use of oil as medicine, for the latter function would fall to the physician rather than to the elders. Who will dare say that modern disregard of the apostolic injunction is not an evidence of lack of faith in God's power and willingness to heal the sick. Of Christ's failure to meet the modern needs of men in sickness may it not be said, "He could there do no mighty works because of their unbelief?"

**"This woman was full of good works and alms deeds" (v. 36).** Dorcas was characterized by absolute devotion to the ministry of relieving the poor and distressed. She was full of good works. Her life was not filled with the hollow enchantments of the world's social life, with a mere decking of philanthropic ministrations to vary sensations. She saw in philanthropy enough to command her whole energy.

**"She fell sick and died" (v. 37).** Another mystery. Aeneas a good man ill for eight years, and Dorcas, a good woman, dead. What shall we say? Is God managing His world badly? We must wait for the light of a new morning. "All things work together for good to them that love God." We see but a short segment of the great circle of divine purpose. Most of the line lies beyond the cloud. God will justify Himself both as regards Aeneas and Dorcas.

**"Peter arose and went with them" (v. 39).** "It is better to go to the house of mourning than to the house of mirth." Peter had a more blessed ministry than had he been called to a banquet. The ministry of comfort is one of the highest services of life; "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercy and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4).

**"But Peter . . . kneeled down and prayed" (v. 40).** Peter had learned from His Master how to minister in the hour of supreme trial. He had been with Jesus in the house of Jairus when Jesus put forth all the weeping relatives and in prayer had spoken the word of life. Peter prayed and then uttered the words that were so strangely like those that Jesus uttered. The results were the same. Dorcas opened her eyes, and was given back to a life of ministry. The miracle of physical resurrection does not now seem needed as a testimony to the gospel, but the miracle of dead souls, raised from the grave of moral corruption, is needed, and for this the modern disciple may pray in faith.

## Sunday-School Problems

By E. O. Sellers

### THE TEACHER

(Continued from February issue).

**3. Generalization.** To avoid faulty notions or wrong estimates of values there is call for generalization in which are involved three elements: (1) Comparisons and illustrations, (2) abstractions, and (3) definitions.

1. Comparisons and illustrations create life and make for accuracy and definiteness. Their value will depend very much upon the amount of data used in the second step, prescription.

The use of illustrations has been termed "the chief and central power of the teacher's art" (Gregory). They serve as introductions, for new ideas are admitted to the mind only as introduced by previous knowledge. How much more we can recall of Genesis than of

Jeremiah's writings; of the four Gospels than of the Epistles. The reason is simple, the former are stories. Children remember but little of the sermon or teaching, but will recall nearly every story.

Illustrations appeal to the emotions. Nathan's story of the ewe lamb aroused David's anger, and then the prophet could exclaim, "Thou art the man." Illustrations are of two kinds: (a) Verbal, which may include prose and poetry, or parallel instances and contrasts. When a teacher can translate truth into terms of "It is like," he may feel that he has really begun to teach. The Master frequently used this method. The teacher must, however, avoid using similes which are foreign to the pupils' knowledge. (b) Material illustrations are always good, for truth enters the con-



sciousness through several avenues, and every additional avenue used increases the total impression. Christ was God's objective teaching to the world. The sources of materials for use in illustrating are many and varied: observation, experience, the Bible, home, nature. Be sure to preserve notes, for an illustration is often "a nail in a sure place." Let the teachers beware, however, of using too many illustrations, of allowing them to overshadow the truth, or of using them too soon and thereby losing the pupils' interest. Illustrations must be clear, in line with the lesson, and not cumbered with unnecessary details. The greatest exponent of the use of illustrations was our Lord. His parables were marvels, and ought to be familiar to every Sunday-school teacher, and a constant guide and pattern in the art of teaching.

2. The second element of generalization is called abstractions. Carelessness at this point will lead to gross errors and misinterpretations. The greatest care must be exercised in the teacher's own mind before he begins to emphasize, before his class, those elements of any given lesson which he deems to be most important. In making these abstractions, or abridgments, we separate the essential from the nonessential. The teacher needs to avoid all such over-exactness as will weary the mind, and to remember the value of epitomizing the truth. A wise use of proverbs will help the teacher to acquire this ability.

3. Definitions are essential if we are to fix truth in the mind. Book definitions are usually the result of much thought and experience. There is need that the teacher choose only such words as are mutually understandable. It is a good test of the teacher's work and art to be compelled to define his terms, and to state his points in clear, compact statements or definitions.

#### 4. Application:

1. The Necessity. The goal of pedagogy is proficiency in the use of the principles that govern in the realm of the subject taught. In religion it is to make Christians. The teachers must beware of being satisfied with verbal mastery only—we should expect a different life from the Christian than from other men. To profess and not to practice is to pollute all whom we meet. To present truth week after week, and not to demand action will result in atrophy of the moral nature. The teacher must not force the application and should seek to have the pupil discover the truth for himself.

Thus far all that the teacher has been doing has been by what is termed the inductive method. Beginning with the presentation of individual notions or percepts, these have been compared and combined to form concepts. Concepts and percepts have been summarized to form judgments. From the particular the

teacher has gone to the general law. Now in this process he deduces a particular law which will prove his work. He uses the inductive method in presenting new truth and the deductive to prove the work, to explain and to apply. This process is a narrowing one. It calls for constant review that the new ideas shall become fixed in the mind.

2. The Process. Be clear, definite and exact; also use great care in the choice of words. To attach a moral to every lesson and story is to question the intellectuality of the pupils. We are to instill into the scholars' minds the idea that going to Sunday-school is to learn how to come to Christ, and to live more Christlike lives day by day. One simple truth derived naturally from a lesson, which is buttressed by the Word of God, is better far than a dozen forced applications. Select one truth and ask each scholar to suggest ways in which it may be applied to daily life.

### LAYMENS COMMENTARY

(Continued from page 537.)

could be no self-commendation, but only that of a man in Christ lifted out of his own individuality, and thought worthy of such grace on account of being in Christ. His only object in boasting of such an one was to bear witness to the supernatural life he was living and that such glorious things had been granted him. In behalf of himself he would boast only in his infirmities (vv. 1-6).—Langè. Verses 7-10 are self-explanatory except as to the nature of the "thorn in the flesh." It has been spoken of as "chronic ophthalmia, inducing bodily weakness and a repulsive appearance" (Gal. 4:15), but no one knows what it was. The Corinthians should not have made it necessary for him thus to speak of himself; they should have spoken on his behalf (v. 11), for the signs of an apostle were wrought by him among them (vv. 12, 13). The insinuation about his having ministered to them without monetary gain is once more referred to, in order to say that he will continue to do so. He is their parent, and parents lay up for the children (vv. 14, 15). Those he had sent to them had followed his example in this respect (vv. 16-18). The church, however, must not suppose that in what he was saying he was excusing himself to them. On the contrary he was doing all things for their edifying (v. 19), and in the hope that when he visited them the third time, it might not be with a rebuke and with sorrow because of their sin (vv. 20, 21).

Chapter 13. He emphasizes the rebuke and chastening that await some on his third coming if they do not repent (vv. 1-10), closing with an exhortation (v. 11), salutation (vv. 12, 13) and benediction (v. 14).

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## For Sermon and Scrap Book

### THE "MUSTS" OF JOHN

1. The Must of Regeneration, John 3: 7.
2. The Must of Self-Sacrifice, John 3: 14.
3. The Must of Self-Effacement, John 3: 30.
4. The Must of Worship, John 4: 24.
5. The Must of Service, John 9: 4.
  - a. Wayside Service, John 4: 4.
  - b. World-Wide Service, John 10: 16.
6. The Must of Resurrection and Final Reward, John 20: 9.

—R. H.

### POVERTY OR RICHES?

"For riches are not forever." Prov. 27: 24.

#### I. Riches Which Are Not Forever.

1. Riches of good time.
2. Riches of money.
3. Riches of health.
4. Riches of moral character.
5. Riches of talent and ability.

#### II. Riches of Life Should Be Examined in Light of Last Things.

1. Death.
2. Judgment.
3. Hell.
4. Heaven.

#### III. Riches Which Endure Forever.

1. Riches of salvation by way of the blood.
2. Riches of service rendered to Jesus.

—C. H. Linn.

### GOD SAYS—MAN SAYS

"The natural man receiveth not the things of God, . . . neither can he know them, because they are spiritually discerned."—1 Cor. 2: 14.

There is all the difference in the world between what God says and what man says. If you take the finest thing man has made, say, for instance, the finest work in steel, which has been most highly finished off and burnished, and put it under a microscope, what a rough, wretched, scratched concern it is! There is no smoothness in it at all. Now, I put the wing of a butterfly under the glass, and the more you magnify it the more beautiful it becomes. That is the difference between what man makes and what God makes—what man writes and what God writes. Do not allow to come into your head any of the current, flimsy, and, withal, infidel ideas as to there being errors in Scripture. The error lies in the vision of the man who is reading it. He has got a spiritual cataract. Blind men do not see.

—W. T. P. Wolston.

### CHRIST AS THE DOOR

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10: 9.

Jesus, the great I AM, is the entrance into the true church, and the way of access to God Himself. He gives to the man who comes to God by Him four choice privileges:

1. **He shall be saved.** The fugitive man-slayer passed the gate of the city of refuge, and was safe. Noah entered the door of the ark, and was secure. None can be lost who take Jesus as the door of faith to their souls.

2. **He shall go in.** He shall be privileged to go in among the divine family, sharing the children's bread, and all their honors and enjoyments.

3. **He shall go out.** This blessing is much forgotten. We go out into the world to labor and suffer, but what a mercy to go in the name and power of Jesus!

4. **He shall find pasture.** He who knows Jesus shall never want. Going in and out shall be alike helpful to him: in fellowship with God he shall grow, and in watering others he shall be watered.—C. H. Spurgeon.

### JESUS, BEHOLDING AND WEeping

"He beheld the city, and wept over it."—Luke 19: 41.

A bird's-eye view of the city which He loved above all others must have been, even to Jesus, an intensely moving spectacle. The beauty and her iniquity were possibly the two features which impressed Him at that moment.

Consider—

#### I. The Approach.

She did not know of His nearness, or value it as she should. She is thus a type of the world at large.

#### II. The Look.

What a look His must have been! No artist has been able to portray it. He would take in at a glance every feature of her daily existence.

#### III. The Tears.

"He wept over it." On only two occasions are we told that Jesus wept—at the grave of Lazarus, and here. What a depth of sorrow it must have been which brought forth the tears of Christ! Is there anything to "grieve the Spirit of God" in our cities now?

#### IV. The Lament.

"If thou hadst known," etc. She knew not the day of her visitation, therefore she missed the things which belonged to her peace.

### V. The Prediction.

Though moved to tears at the thought of it, He would work no miracle to save her from the consequences of her wrongdoing. God is not only loving, but just. The law of cause and effect must take its course.

—F. St. J. Corbett.

### NOAH'S GOOD FORTUNE

"But Noah found grace in the eyes of the Lord."—Gen. 6:8.

#### I. Noah Found Grace in the Sight of the Lord.

1. The Bible states it as a fact.  
2. God selected Noah for a great work. He selects men in our times for special and great work. He selects men for the missionary field.

3. God saved Noah and his family. He will also reward our faithfulness.

4. God honored him by giving him a place in the Bible.

5. God has given him a place in the hearts of His people.

#### II. We, Like Noah, May Find Grace in the Sight of the Lord.

1. By repenting for sin and forsaking it.  
2. By saving faith which unites us to God  
—The acceptance of God's Son as our personal Saviour.

3. By right living—obedience to Him shows we have accepted Jesus, the Christ, as our Lord.

#### III. Some Results of Finding Grace in the Sight of the Lord.

1. The presence of God with us and His favor for us.

2. His providential care over us.

3. He will at last take us home to heaven.

—J. L. Dickens, in "The Sermonizer."

### MAN A TRINITY

That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb. 4:12), and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (soma psuchikon = "soul-body"), it is raised a spiritual body (soma pneumatikon), 1 Cor. 15:44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "knows" (1 Cor. 2:11), his mind; the soul is the seat of the affections, desires, and so of the emotions, and of the active will, the self. "My soul is exceeding sorrowful" (Matt. 26:38; See also Matt. 11:29; and John 12:27). The word translated "soul" in the Old Testament

(nephesh, is the exact equivalent of the New Testament word for soul (Greek psuche), and the use of "soul" in the Old Testament is identical with the use of that word in the New Testament (see e. g. Deut. 6:5; 15:26; 1 Sam. 18:1; 20:4, 17; Job. 7:11, 15; 14:22; Ps. 43:6; 84:2). The New Testament word for spirit (pneuma), like the Old Testament ruach, is translated "air," "breath," "wind," but predominantly "spirit," whether of God (e. g. Gen. 1:2; Matt. 3:16) or of man (Gen. 41:8; 1 Cor. 5:5). Because man is "spirit" he is capable of God-consciousness, and of communication with God (Job 32:8; Ps. 18:28; Prov. 20:27); because he is "soul" he has self-consciousness (Ps. 13:2; 42:5, 6; 11); because he is "body" he has, through his senses, world-consciousness. See Gen. 1:26.—"Scofield Reference Bible."

### SEVEN LESSONS ON CHRISTIAN SERVICE

1. The work is manifold that every believer may find his adaptation.

2. The work is committed to all that none may feel left out.

3. The work is one that all may be united in co-operation.

4. The work is responsible and therefore no one can shirk duty.

5. The work of each is necessary and no one can work with impunity neglect it.

6. The work is distributed by the Spirit, hence no room for envy or discontent.

7. The work is God's work through us, and hence no ground for pride or despair.

—A. T. Pierson, in "The Bible Today."

### SIN A DEADLY POISON

It is related that after a sermon by a distinguished minister, dealing most pointedly with sin, one of the church officers visited the pastor and remonstrated as follows:

"We do not want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The pastor took down a small bottle of strychnine, marked "Poison," and showed it to his visitor saying, "I see what you want me to do. You want me to change the label. Now, suppose I take this label off and substitute another, say, 'Essence of Peppermint,' do you not see what happens? The milder you make your label the more dangerous you make the poison." Jeroboam changed the label and the more easily led Israel into the sin of idolatry. Sin is the same deadly poison whatever label you put on it, but the milder you make the label the more likely people are to be beguiled.—"Herald of Holiness."

## THE OLD PREACHER SPEAKS

Because I'm old, and lame and halt,  
Is no excuse for my finding fault  
With the church as it is in these new days.  
I don't wish to quarrel with modern ways.  
No doubt you preachers are abler men  
Than those I often wish back again.  
Your choirs are finer, your pipe organ sings  
In a sweeter voice than memory brings.  
But there is a matter I wish to state  
(You will say my views are out of date):  
But, with all your talents, I wonder why  
Your churches echo no penitent cry  
Of sinners, mourning their sin-stains deep?  
About your altars no mourners weep?  
And never a glad, triumphant shout  
For sin, by God's grace, driven out?  
No burdened soul cries out to God  
For pardon, pleading Jesus' blood?  
Have you no sinners this modern day,  
Nor blood to wash their sins away?  
I wonder—I'm old, and the times are new—  
Is the faith of your church so warm and true  
As was ours? Is it simply I'm growing old,  
Or has the church grown formal and cold?

A few days more, I'll be gone above  
To dwell in the light of the Saviour's love.  
And I wonder, there on the streets of gold  
Will the saints be "cultured," formal, cold?  
Not there! We'll shout and praise and pray  
As we did in the church of the early day!  
—George Henry Willett, in "The Northwest-  
ern Christian Advocate."

## THAT "DYING THIEF"

A man once asked, "Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some church, then, I suppose." "Member of a church? No, indeed; why should I be a member of a church? It is quite unnecessary; the dying thief wasn't a member of a church, and he went to heaven." "But of course you have been baptized; you know the command—" "Been baptized? Oh, no; that is another needless ceremony. I am as safe as the dying thief was, and he never was baptized." "But surely, since you will not join a church or be baptized, you will do something in acknowledgment of your faith. You will give of your means—you will help the cause in some way?" "No, sir; I do nothing of the kind. The dying thief—" "Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But, mind you, there is one important difference between you and him. He was a dying thief—you are a living one."—Selected.

## THE HUMAN TOUCH

A visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work. We have tried different ones, but somehow it needs human touch."

There is much of the Lord's work that likewise "needs human touch." The divine hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help, to lift up and save, to wipe away tears, to heal heart wounds, to be laid in benediction on the children's heads; and therefore God took a human form, that with a human hand He might touch the sinful and the sorrowing. And now that Christ has gone away again into heaven He does not reach out of the skies that glorified hand to do His work of love in this world, but uses our common hands,—yours and mine,—sending us to do in His name the gentle things He would have done for His little ones.

## THE PREACHER'S OBJECT AND SUBJECT

It is not an unusual experience of the man in the pew to listen to a preacher who has a well defined **subject**, but who does not seem to have as well defined an **object** in speaking. The gun seems to be loaded and in good order and responds to the touch on the trigger, but it is not aimed at anything visible. "Thou hearest the sound thereof, but canst not tell whither" the shot goeth. An **object** in public speaking is the first consideration, and a **subject** for speaking is the next.

Rowland Hill, who never lacked in definiteness of aim in his preaching, was once accused of not sticking to his subject. "I do not mind that so much," he answered, "so long as I stick to my object, that of winning souls."

An old Lutheran pastor had been listening to a plain, simple gospel sermon from a good, earnest preacher. One of the hearers, in conversation with the pastor, criticized the sermon on one point. He said the preacher "wandered from his subject." "Yes," responded the old pastor, "he wandered most beautifully from his subject to the hearts of his hearers."

The object first, the subject next. The subject for the sake of the object. The object worthy of the preacher's best endeavor. Then it matters little how well the **subject** has been treated, according to the critic's standard, if thereby the high and holy **object** has been attained.—"The Evangelist."

My soul, wait thou only upon God.—Ps. 62:5.

Keep yourselves in the love of God.—Jude 21.

## The Gospel in the World

Edward A. Marshall, Editor

A Japanese "Northfield" has been established in Japan near the famous old volcano, Mount Fuji. It is centrally located, 1600 feet above the sea, and bids fair to be a center of spiritual influence.

The spiritual seed sown in Korea and the prayerful watering that followed have produced an annual increase in its church membership equal to eight times the increase gained in the church in the United States.

The Shanghai Mission Press has suffered a falling off in its Scripture printing of eighty per cent on account of the war. Prices of material were not only raised, but it was impossible to get some necessities at all.

There is a Baptist church in Jacmel, Haiti, with 700 members. While Haiti is nominally Catholic, the people in the country around Jacmel were held in the worship of trees and plants, believing they were the abodes of evil spirits.

In the Etah District, located in the United Provinces of India, there are nearly 7,000 believers. This district is divided into six circuits, each one averaging sixty groups, over which there is but one preacher or overseer, assisted by from three to six teachers and their wives.

The "South China Boat Mission" has as its object the evangelization of the boat population of South China. There are supposed to be about one million of these people in the province of Kwong Tung, of which Canton is the capital. At Canton alone it is estimated that there are at least 300,000.

The Presbyterians have a mission station at Panguitch, in the southern part of Utah, which is the only one in the entire county of Garfield and four other adjoining counties. Outside of an occasional visit from the Presbyterian missionary, these people have no religious instruction apart from Mormonism.

The Presbyterian Board is planning to establish in China fixed stations for city evangelization, from which the evangelist will radiate to the neighboring villages. It is considered that this will be superior to extended itinerating work where the near-by permanent location was lacking.

In the division of the non-Christian world among the different foreign missionary boards, the American Board of Foreign Missions is responsible for 75,000,000 people, of whom 17,775,000 are in Turkey, and 9,800,000 in the Balkan States.

Many oriental cities, which a generation ago were unspeakably filthy and had streets impassable for vehicles, have been transformed under the enlightened example and convincing testimonies of missionaries, the light of whose influence permeates into the last cranny of individual and national ignorance.

The Carnegie Foundation Report for 1915 states that there are in the United States 133,000 ministers, 157,000 doctors, and 122,000 lawyers. The ministers and the doctors are increasing uniformly with the population; the lawyers, of late, are decreasing.—"The Missionary Herald."

The first meeting in the Orient in the interest of the deaf and blind was recently held in Pyeng Yang, Korea, with delegates from China, Japan, Korea and Manchuria. There are hundreds of thousands of blind and deaf in these countries. In China alone it is estimated that there are one million blind, and institutions for them have been established in eleven cities.

The work of the distribution of the Scriptures to men in the trenches in Europe should have the earnest prayers of every Christian in the world. The time is very short for tens of thousands of these men, only a few hours or days for many. It is their last chance, for they will never return to the homeland again.

A bulletin recently received from the Methodist Episcopal Foreign Missionary Board reads: "During 1915 we sent out seventy-five new missionaries. We know of forty places to be supplied in 1916, and other calls will be coming by cable and letter." They are asking for men for Burma, West China, Bolivia, Chile, Malaysia and India.

The influence of secular education in the non-Christian world is seen in the classified enrolment in the Imperial University of China. Once all would have been listed as Shintoists, Confucianists or Buddhists; now the census shows 50 Shintoists, 60 Christians, 300 Buddhists, 1,500 atheists and 3,000 agnostics.

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Owing to the war troubles of Persia, some twenty British missionaries have been compelled to leave their stations, some going to India, some to England, while several doctors will join the troops near the Persian Gulf.

The spiritual temperature and pulse of the home church is most accurately reflected in the native churches of the mission fields. Many native pastors and young college men read English and greedily devour the latest theories and speculations, feeling that the more of these they accept the more advanced will be their standing in the intellectual and religious world.

The placing with Egyptologists of the Egyptian tablets which Joseph Smith, the Mormon, claimed to have received from a sea captain, has resulted fatally to the claim of Joseph Smith, who asserted that they were written by Abraham. They proved to be short prayers to the sun god, such as are found in abundance on clay tablets and used as pillows under the heads of mummies.

Moses Martin, an aged Indian, living on a reserve near Brantford, Ont., after spending three years translating the New Testament into the Mohawk language, had all his manuscripts destroyed by fire. He immediately began work on a new copy, and now, after another three years, has once more completed the New Testament and is working on Isaiah and the Psalms.

Not a few persons, interested in missions, have felt that the most effective service in missions could be rendered by trying to reach the literati and the high caste people first, believing that these could reach the people of lower ranks better because of their influence. This has never proven true as a policy to be followed. The recent movement among the out-caste people in India has shown how God does His work. It is not the human influence of great people that truly represents Christ. It is the transformed lives of men, be they rich or poor, which causes any and all classes to believe that Jesus Christ can save them. Saved men of any class are a testimony to all classes.

Mr. R. V. Bingham writes as follows concerning the work of the Sudan Interior Mission: "Looking over the whole year we think we may say that it has been most fruitful in spiritual blessing. The first fruits have been gathered from two new tribes, and there was increased ingathering at our older stations. Nearly 250 have been baptized. God has graciously spared us any break in our ranks. Only one new worker has been added, but four had reached the field just before the last year

closed. We expect several new workers to leave for Nigeria in January."

Missionary work in the Turkish Empire has suffered terrible reverses. Native Christians by the tens of thousands have been murdered or driven from their homes to starve. Missionaries have been compelled to give up their work. Schools have been forcibly closed and treaty rights ignored. Now, even the mission in Beirut stands in danger of losing its splendid college property. In Constantinople the American ambassador, learning that the Turks had threatened to take the magnificent buildings of Robert College, quietly moved his summer home into the College for Women and flew the embassy flag above to insure its safety. Other buildings he planned to devote to the American Red Cross with missionary doctors in charge.

Native converts throughout the mission fields are alert to the spiritual tests brought about by the war, especially as to whether the Christian's bonds in Christ can withstand the terrific national estrangement of this prolonged conflict. This has been felt, especially in such societies as the China Inland Mission, where British and German missionaries labor side by side, also in India, where nearly five hundred German workers have labored under British rule. Though some feeling has cropped out to the hindrance of the gospel, yet grace has abounded through prayer, and many German missionaries have lived in India in strict loyalty to the British government. One British missionary society has undertaken to man and carry on the work of a Lutheran district in India from which the German missionaries were withdrawn by internment.

The Constitutionalists of Mexico are seriously bridling the liberty of the Roman church. General Carranza's government has issued the following restrictions for the city of Toluca: Preaching is forbidden, since it excites to fanaticism; all fasts are forbidden; contributions, including fees for baptism and for marriage, are no longer to be paid the Catholic church. Requiem masses are prohibited; on Sunday two masses only are allowed; no bells are to be rung. Confessions, either in church buildings or outside of them, are severely prohibited. Priests listening to them run the risk of exile. One priest only, and he appointed by the government, is allowed to say mass in the city. He must live in a private house and cannot wear the priest's collar or any other insignia which would mark him as a priest. Kissing the ring of a priest is forbidden, and even saluting any of the old priests. All other religious services such as funerals, baptisms, etc., are prohibited.—"Record of Christian Work."



## Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

### **The Acts of the Apostles. Outline Studies in Primitive Christianity.**

The author is Rev. W. H. Griffith Thomas, D. D. Enough said.

96 pages, 5x7½ inches. The Bible Institute Colportage Association, Chicago. 50 cents net.

### **The Worker More than the Work, by Dr. F. L. Chapell, late Dean of Gordon Missionary Training School.**

This is the substance of an article published in a recent edition of this magazine, which now can be had in tract form by addressing the Bible House of Los Angeles, 702 Knickerbocker Building, Los Angeles, Cal. J. M. G.

### **The Life of Prayer, by the Rev. A. B. Simpson.**

Anything that Mr. Simpson writes is well worth reading, but especially anything on the subject of prayer. The present volume deals with the pattern prayer, encouragements to prayer, the prayer of faith, the life of prayer, helps and hindrances in prayer, and prayer in the name of Christ.

162 pages. 5 x 7½ inches. The Christian Alliance Publishing Company, New York.

J. M. G.

### **The Character, Claims and Practical Workings of Freemasonry, by Rev. C. G. Finney.**

This is a reprint of a book published nearly fifty years ago. The author was the most famous evangelist of the earlier part of the nineteenth century. The following are titles of a few of the twenty chapters: "The Awful Profanity of Masonic Oaths"; "Boasted Benevolence of Masons a Sham"; "Freemasonry is a False Religion"; "Masonic Oaths are Unlawful and Void"; "The Relation of Masonry to the Church."

272 pages, 4½x6½ inches. The National Christian Association, Chicago. Cloth 75, paper 50 cents.

J. H. R.

### **Israel, Past, Present and Future.**

Here are the addresses delivered at the Hebrew Conference, held in Chicago, November 16-19, 1915, which come to us in very pleasing form.

There are sixteen of these addresses, by as many different speakers, among whom were: Rev. A. B. Simpson, of New York; Rev. James

M. Gray, the Dean of The Moody Bible Institute, Chicago; Professor George L. Robinson, of McCormick Theological Seminary, Chicago; Rev. Canon F. D. Howitt, of Toronto, Canada; and Rev. John Timothy Stone, D. D., of Chicago.

92 pages. 6x9 inches. Chicago Hebrew Mission, 1425 Solon Place, Chicago. Paper, 25 cents.

J. H. R.

### **Hurlbut's Story of Jesus for Young and Old.**

The name of Dr. Hurlbut is a household word in thousands of homes in this country. Whatever he writes at once secures the ready reading of a great multitude. The volume named above, written in the author's fascinating style, in large print, presents a most attractive page.

There are more than one hundred photographs of scenes in Palestine besides eighty full-page pictures by William Hole, R. S. A., R. E. of which sixteen are colored plates.

This book would make a most appropriate present for young and old people.

496 pages, 6½ by 8½ inches. The John C. Winston Company, Philadelphia, \$1.50 net.

J. H. R.

### **The Lord's Day from Neither Catholics nor Pagans, by Rev. D. M. Canright.**

The author of this volume was the author of "Seventh Day Adventism Renounced." So persistent have been the charges of a few persons as to the author's position touching the question of the Sabbath and his present social standing, that he takes pains to deny such statements and presents much testimony to refute them. After the manuscript of the book was completed, it was submitted to a number of scholarly men for criticism.

The main contention of the book is that the observance of the Lord's Day is neither Catholic nor pagan and that history shows that the Lord's Day was observed from the days of the Apostles. It is also clearly shown that Sunday observance originated with the Greek or Eastern Church, and not with the Roman or Western Church. The book will be of very great value to those who would maintain that the first day of the week should be observed as the Christian Sabbath.

260 pages, 5x7½ inches. Fleming H. Revell Company, New York. \$1.00 net.

J. H. R.

## Notes and Suggestions

### THE GROWTH OF METHODIST SUNDAY-SCHOOLS

These schools, according to the reports submitted, have a membership now of 4,598,000, an increase in the last quadrennium of 596,000.

The income during this period has increased from \$97,480.86 to \$161,850.05. The number of conversions in 1911 was 155,339, and for 1915 the number was 236,000, the total conversions for the quadrennium being more than 785,000, the largest in the history of the church.

### MEN'S BIBLE CLASSES IN SUNDAY SCHOOLS

Mr. W. F. Elliott, the famous newspaper man says:

"There has undoubtedly been a successful work done in Philadelphia with the Bible class. I think they are the most tangible result of the Billy Sunday campaign. I understand that we have about 60,000 men now working in our Sunday-schools and churches who were not with us a year ago. I believe that wherever Sunday goes, this Bible class plan should be developed."

### A DONOR'S CONCERN

A donor of the Institute, beyond three score years and ten, writes a very earnest word about the low state of spiritual life in the churches, this being evidenced by the methods that are used to increase attendance at prayer meeting, such as suppers and entertainments of various kinds. This feeling is not confined to the aged friend, but is felt by many of the younger people in the churches, who are beginning to insist that the church must return to the simplicity of the first century Christians who found that preaching, prayer, testimony and songs were the only means justified in such gatherings.

### JEWS SPEAKING OUT

The Jews are planning for a great American Jewish Congress to improve the condition of the Jews in eastern Europe after the war, probably to be held in Washington. The president of the conference held in Chicago beginning December 31, among other things is reported to have said:

"We are met in pursuance of a world-wide movement to put an end to the thralldom of the Jew. If we, as a people, have been guilty of the crimes of which our enemies, in dark ages and in dark countries, have charged us, we have by this time expiated over and over

again any such imagined transgressions. We say we have not been guilty.

"We also say, without fear of contradiction, that we have been the most cruelly wronged, mistreated and ill-used people on the face of the earth; that civilization, and let us not mince words, that Christianity itself owes us a vast debt, that of restoring to us our heritage of which for 2,000 years we have been ruthlessly despoiled.

"And we do not speak as beggars for alms, not with bent heads or cringing knee, not with hat in hand and palm upward. We stand up in the consciousness of a just debt absolutely owing to us; we demand of the conscience of the civilized world to restore to us our birthright, of which we have been so long deprived.

"Of course, we are not speaking literally for ourselves. We are speaking for the helpless 6,000,000 or 7,000,000 in eastern Europe that cannot speak for themselves. We are the only portion of the world's 14,000,000 of Jews who are in a position to speak out."

### WHAT A FRIEND OF THE INSTITUTE IS DOING

This friend is in charge of the work of the "United Mission" in Norway, doing most of his traveling by the boat "Red Cross." The



Skotheim, the Headquarters of the Mission

work has been made very perilous because of the floating mines that are strewn among the islands that the boat visits, but thus far there has been no injury from them. This worker has recently taken out two annuities with the Institute, one of them for one thousand pounds, presenting a remarkable example of interest in the institution across the Atlantic. Herewith we present a cut of the headquarters of the "United Mission" at Skotheim, Norway.

### SPLENDID WORK

Rev. Evariste Hebert who has spent three years in preparing for the Roman Catholic priesthood, was converted by reading the French Bible and listening to the simple gospel. He began preaching in Arcadian French and in less than five months had baptized 315 Roman Catholics. At one place he baptized the entire membership of a Roman Catholic congregation. This information comes from a town in Louisiana near where this movement took place.

### MISSION WORK AMONG THE WOUNDED TOMMIES

"We will go into this ward," says the missionary. He carries his harmoniflute, and a supply of booklets.

"The scene is deeply pathetic. One gallant fellow, lying patiently and peacefully, tells me that he has been under twenty-three operations. Another has his right arm swathed in wool wrappings, and upheld by a surgical attachment. Another has had his foot shattered by an explosive. A third has his left leg swathed and upheld at an angle. A fourth is awaiting an operation. A screen around a bed tells us that the nurse is at work dressing a wound. In view of the condition of some, it would not be advisable to hold a meeting on this occasion, but the harmoniflute sounds softly the notes of 'What a Friend We Have in Jesus,' and we sing the old hymn, in subdued tones. Then comes 'Nearer, my God, to Thee,' and the men join in."

### PERILOUS BIBLE-SCHOOL LITERATURE AGAIN

While we may not subscribe to the denominationalism emphasized in the following from a prominent Baptist church paper, there is much justification for such suggestions from the great denominations that have stood for distinct Biblical instruction, if they result in evangelical denominational loyalty of any kind:

"Many of our schools use helps in which the teachings of the New Testament are perverted, and in which the doctrines that we hold dear are assailed and ridiculed. Among many it is not considered quite the proper thing to make our Bible schools too distinctively denominational. We are losing a great opportunity if we fail to teach our little ones our distinctive principles. Presbyterianism owes its vitality to the Shorter Catechism. We do not believe in a pugnacious, pugilistic denominationalism, but we do believe in an intelligent and thoroughgoing denominationalism. We hope that the day may not be far distant when the undenominational and interdenominational literature now found in many of our Baptist schools may be replaced by Baptist literature."

### BIBLE SELLING

It is said that the average sale of the Bible is about 40,000 copies. The novel that sells 100,000 copies a year is considered a phenomenal success. The Gideons buy 50,000 copies of the Bible annually. One man in New York manufactures a million copies of the Bible every year. Two million copies of "Uncle Tom's Cabin," have been sold and one million of "Ben Hur."

### CHURCH STATISTICS

According to the Year Book of the Federal Council of Churches the showing for 1915 is the largest in the history of churches in America. The growth of numbers is not remarkable, although encouraging, but the spiritual condition, the advance in equipment and in methods, the money gifts for support at home and extension abroad, and the leadership of churches in vast sums for war and other relief, proves the year to have exceeded all others.

Out of the 100 million population in the United States 39,375,271 are members of religious bodies of some kind, or two out of every five. According to the Rev. Dr. Carroll, the gains last year of all bodies were 648,193, as against 779,276 the previous year.

Roman Catholic total population, according to official data of that church, was 16,309,000.

Other well-known denominations increased their membership last year as shown:

| Religious Body.                   | Present Membership. | Growth in 1915. |
|-----------------------------------|---------------------|-----------------|
| Baptists, North .....             | 1,252,633           | 14,310          |
| Baptists, South .....             | 2,705,121           | 112,804         |
| Baptists, Negro .....             | 2,018,962           | .....           |
| Catholics, Eastern Orthodox ..... | 469,500             | 5,000           |
| Catholics, Roman .....            | 14,049,063          | 259,426         |
| Congregationalists .....          | 771,362             | 16,274          |
| Disciples of Christ .....         | 1,523,100           | .....           |
| Evangelicals .....                | 208,255             | 14,962          |
| Friends (Quakers) .....           | 120,712             | .....           |
| Lutherans .....                   | 2,434,186           | 51,329          |
| Methodists, North .....           | 3,637,594           | .....           |
| Methodists, African .....         | 620,000             | .....           |
| Methodists, Zion .....            | 563,608             | .....           |
| Methodists, Protestant .....      | 201,110             | 20,738          |
| Methodists, South .....           | 2,072,035           | 66,328          |
| Presbyterians, North .....        | 1,495,157           | 52,659          |
| Presbyterians, United .....       | 153,651             | 5,431           |
| Presbyterians, South .....        | 322,332             | 21,737          |
| Protestant Episcopal .....        | 1,058,804           | 26,167          |
| Reformed (Dutch Branch) .....     | 126,847             | 3,704           |
| Reformed (German) .....           | 320,459             | 7,779           |
| Unitarians .....                  | 70,542              | .....           |
| United Brethren .....             | 360,387             | 38,343          |
| Universalists .....               | 55,000              | 3,000           |

In number of children in Sunday-schools the United States leads the whole world. The enrollment in Protestant schools alone is in even figures 16 million, with 1½ million officers and teachers. Protestant bodies of all the world have somewhat more than 30 million.

The total benevolence, considerable more than 350 million dollars to public causes alone, including war sufferers, is the largest in the history of American giving. Home mission gifts were also larger than ever, exceeding 50 million dollars and the 2 million dollars invested in church properties took last year, 412 million dollars to maintain work and worship in them.

### SUGGESTIONS

Evangelists or contributors arrange to the 10th of the month. The Evangelists in campaigns. We do not participate in print them.

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## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

[The following reports were received on or before Feb. 10.]

G. A. DeFlon writes: "Just closed a glorious meeting at Ludlow, Mo. We had 101 conversions. The weather was very unfavorable, and much sickness, but through it all God's Spirit was poured out mightily, and men were reached who had been prayed for, for years. On the last Sunday, 88 united with the different churches." Mr. DeFlon has open dates and may be addressed at 2330 Glen Arm Place, Denver, Colo.

J. J. Lowe writes from Mobile, Ala.: "We had a very successful and blessed meeting here in Mobile."

Will Cheesman opened meetings in January at Homer City, Pa., in the Presbyterian church. A chorus of 60 voices was organized.

F. E. Rimanoczy held meetings in January at Walworth, N. Y. He both sings and preaches.

F. A. Enslow assisted J. P. Edgar, pastor of Methodist church at Homer, Ill., in a series of meetings in January.

"We have just closed a gracious campaign at Sheridan, N. Y. The first invitation brought the entire congregation to the altar."—Will Mealing.

The Erwin Brothers closed a union tabernacle meeting at Auburn, Neb., Dec. 5. There were 173 professions and many reclamations. Their next meeting was at Wymore, Neb.

"Just closed a good revival at Newberry, Pa. (M. E. church). God answered prayer, and saved souls. There were 250 conversions during the two weeks meetings."—R. L. Moyer.

Harold F. Holbrook, who is assisting Lincoln McConnell in union tabernacle campaigns, reports a good meeting at Holden, Mo., with 229 conversions.

"We are having fine meetings in Hoopes-ton, Ill. After giving the invitation twice, 166 have accepted Christ and 500 reconsecrated their lives to Him."—Aber R. Shaw.

Albert Turkington Party held a campaign at

Big Run, Pa. Eighty outsiders and 200 church members went forward to take a stand for Christ.

The Morning Star Mission, Joliet, Ill., closed the first quarter of its seventh year, and P. H. McCarthy, superintendent, reports blessed results in the work.

Ray Palmer conducted meetings at Marven, Ga., for two weeks during January. He was assisted by his wife, whose songs, prayers, and personal work, made a valuable contribution to every service.

"Just closed a revival at North Lawrence, O., with 90 conversions. Will open union evangelistic campaign at Nova, O., February 13."—J. C. Rinehart.

W. C. Stevenson, who has been located at Columbus, O., for some time, began evangelistic work in meetings at Wauseon, O., February 13. He is being assisted by Mrs. Stevenson.

The Harrington Evangelistic Party sends the following report: "We are just closing a big union meeting in Benton, Pa. The whole community has been stirred, and God has led very directly."

John M. Linden closed a tabernacle campaign January 30 at Spencerport, N. Y., in which seven churches cooperated. The village has a population of 1,000 and there were 1,011 trail hitters.

Gypsy Smith, Jr., and party held meetings for three weeks closing January 24, in the city auditorium at Macon, Ga. Over 1,000 took a stand for Christ. The party next went to Somerville, N. J., for February.

E. B. Westhafer writes: "We closed a fine meeting at Marcellus, Mich., with a number of conversions, and much good to the church. Six churches will share in accessions. Am now at Grace Methodist Church, Piqua, O."

Conrad A. Jones, during January had charge of the music in the union meetings at Bushnell, Ill., and during February was at Shannon, Ill., assisting Rev. J. W. Davis, at the United Evangelical church. They reported good meetings.

A fifteen days campaign was held at Stanford, Ill., resulting in the conversion of a number, and the quickening of Christian people. The pastor, Rev. W. E. Olmstead, was assisted by Evangelist F. A. Geisenheimer.

J. Hastings Patterson writes as follows: "My last meeting was held in Frazer, Pa., where the population is about 150. The church I worked for had the greatest revival in its history, resulting in 66 conversions."

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"The Newlin Party is now in the last week of a hard, but very successful campaign at Coldwater, Mich. One of the special features of the meetings is an all day Bible reading. The New Testament is read aloud in the tabernacle by 40 people, each reading 30 minutes. The reading begins at 9:30 p. m., with the book of Acts. At 8:30 a. m. next morning, the book of Revelation is finished. The Gos-



"Thermometer" Used by Newlin Party

pels are then read. Many people stay for the whole reading, and have their meals carried to them. The Old Testament is read in the homes by 130 people, each reading thirty minutes. A large thermometer is constructed and placed on a prominent corner in the business district, to register the progress of the Bible

The Franklin-Leonard Party closed a successful meeting at Lockridge, Ia., February 6. Many were brought to Christ, and many more reconsecrated their lives anew to God's service. From there, the party went to Milton, Ia.

"Just closed a great meeting at Ottumwa, Ia. The Lord gave us many souls, and the people responded well. We began meetings with the churches at Middleton, Ia., January 12. At the present writing the building has been filled, and people standing around the sides."—Mills-Huggins Party.

H. C. Grimes writes from Middleville, Mich., "I closed my evangelistic engagement here Sunday night. I have been here three weeks, and many souls have been saved. Mrs. Grimes is assisting me. Pray for us."

Jim Goodheart conducted services in the state penitentiary at Denver, Colo., and 150 prisoners went forward to kneel for prayer, in the prison chapel. In another meeting, conducted at Canon City, Colo., there were 17 conversions.

The Forsythe Party has been conducting a tabernacle campaign in Detroit, Mich. The tabernacle has a seating capacity of 5,000, and frequently is filled to overflowing. At the time of writing, over 1,500 persons had publicly confessed Christ.

The Miller-Vinaroff Party closed a meeting in January at Bloomdale, O., where 50 souls accepted Christ. The church was greatly strengthened, and the people have a new vision of the work for the coming year. The party next went to Rittman, O., for a union meeting.

Walt Holcomb conducted a campaign at the First Methodist Church at Marion, Ind. Mr. Holcomb's previous meetings were in Spartanburg, S. C., where there were more than 1,000 conversions. Mr. Clotworthy is assisting.

"Have just closed a very successful campaign in Kansas and Missouri. My last meeting was held at Helena, Mo., where there were more than 100 conversions. I am now at Roseville, Ill. The church is crowded, and already there are signs of abundance of rain."—Alfred Sturgeon.

Mrs. George Moody sends the following report from Knoxville, Ill.: "You will be glad to know our first work with pastors was successful in many ways. We had 162 professed conversions, and among them some of the worst drunkards in the town. God graciously blessed our efforts."

The Wood and Brooks Party closed a three weeks campaign in Glenwood, Minn., with 117 conversions. C. B. Brooks has resigned his position as chorus leader and soloist for the party, and is now open for engagements. He may be addressed at 153 Institute Place, Chicago.

Milton S. Rees writes: "We are in the midst of what the people here in Danbury, Conn., declare to be the greatest campaign ever held in this city, nine churches cooperating. Many are turning to the Lord from all walks of life and there is much rejoicing."

"We have just closed a most successful revival campaign at Lake City, S. C., with about 1,100 decisions. We begin another at Orangeburg, S. C., where they have erected a large tabernacle seating 3,500."—McLendon-Pledger Party.

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"Rev. and Mrs. F. J. Betts have just closed a two weeks series of meetings in the Baptist church at Boon, Mich., where a number of souls were won for the Master, and the spirit of evangelism continues. The young people are banded together and doing practical Christian work."—Rev. T. E. Mack.

We have received the following report from the Luther K. Peacock Party: "We are now engaged in a campaign in Fort Plain, N. Y., which will close February 13. The town has been deeply stirred. Many business men have been converted, and the churches greatly blessed."

"My meetings at Clio, Mich., were a great blessing to the churches, and through the power of the Holy Spirit men and women were brought under conviction and led to confess Christ. I do hope that the readers of 'The Christian Workers Magazine' will remember me in my efforts to extend the kingdom."—John W. Erskine.

F. D. King and D. L. Wolslagel closed a fruitful meeting at the Edgemont Baptist Church, Durham, N. C., the latter part of January. There were 333 accessions. They were engaged in a series of meetings at the First Baptist Church, Moultrie, Ga., early in February, and the additions for the first ten days were close to 100.

Harold Coffin was engaged by evangelist Knowles, to assist him in a tabernacle meeting at Bradford, Ill. Mrs. Coffin, who is now associated with her husband in the work, makes a specialty of shut-in work, visiting the homes of the sick, and doing personal work. She is a trained nurse and finds ready access to the homes for this work.

"We began at Grinnell, Ia., January 30. Already there have been several bright conversions. Had a great day yesterday. We are looking for a great meeting here. Last month we had a very gracious revival at Mount Carmel, Ill. There was a large number of converts, and the church was greatly revived."—H. D. Kennedy and party.

"We closed a four weeks meeting at St. Clair, Mich., January 30. This was a cold, hard field at first, but God gave victory and blessed results. The Baptist church, in which the meetings were held, was greatly stirred, and between 60 and 70 made public confession of Christ. We began meetings at Fairfield, Mich., February 6."—L. L. Dunn.

"Tetley and McConnell have just finished a very successful revival with the Campbell Street M. E. Church, Springfield, Mo. More than 200 names of those who responded to the invitation to go forward and confess Christ were taken in the after-meetings. We go to Ozark, Mo., next for a union meeting."—W. A. Tetley.

Cunningham and Furnans have been conducting meetings at Worcester, N. Y. Mr. Furnans suffered from a cold the first part of the meeting, but recovered his voice again, and was able to sing effectively. At the time of reporting, there were indications of large spiritual success.

We regret an error which occurred in the name placed under the picture on page 339 of the January "Christian Workers Magazine." It was given as "Mrs. Bowman's Bible Class, in Norwich, N. Y." It should have been given as "The Bible Class of Miss Anne Andrews." Miss Andrews was sitting in front of the post in the center of the picture.

The Weigle Party report from Lewistown, Pa.: "Our campaign here is rounding into splendid shape, after three nights. It promises to be a remarkable meeting. The city is greatly stirred. Many cottage prayer meetings daily, and crowded audiences are filling the building; all bespeaking a time of great salvation." The party goes to North Dakota for a union tabernacle meeting in March.

R. C. Eddins has just closed his meeting at Versailles, Ill., where he has been helping Pastor A. H. Heinlin, at the Methodist church. The meeting was far beyond the expectations of the people and Mr. Eddins. He reports good success in handling the music. The church was greatly strengthened. Mr. Eddins goes next to Sidell, Ill.

Big crowds have been attending the Billy Sunday meetings at Trenton, N. J. It was estimated that 25,000 persons attended the services in one afternoon and evening, when Mr. Sunday was preaching his sermons on popular amusements, and 578 took a stand against these evils, and signed cards. On the twenty-third day of the meetings, there had been 7,279 trail hitters.

The Fife Brothers closed a union campaign in Long Beach, Cal., January 30. During two weeks of invitation, under adverse weather conditions, more than 600 people took their stand for Christ. The musical feature of the meetings has proved popular, and draws large numbers of music loving people. The party next went to S. Pasadena, Cal., to conduct a union campaign.

Harry Dixon Loes writes: "South Bend, Ind., has experienced a city-wide revival. Thirty churches are participating in a simultaneous campaign. I am associated with D. M. Conn, as soloist and chorister. The salutary effects of Billy Sunday's work here are evident. The papers are unusually liberal in supporting the meetings. Everywhere is felt the blessing of this concentrated effort."

A three weeks revival closed in the Presbyterian church at LeRoy, Ill., January 30. The preaching was done by Pastor Walter V. McAdoo. The singing was conducted by George (Irish) McGowan. Mr. McAdoo and

Mr. McGowan began a meeting in the Presbyterian church at Lerna, Ill., February 7, assisting Rev. C. G. Grimes. Eleven were received into the church during the revival at LeRoy.

"Have just closed a fine revival at Cheney, Kan. Many found Christ. The church was revived, too. Some of the young ladies dedicated their lives for special Christian work. Our audiences were large. We go next to Walthill, Neb., and the prospects are fine there for a great revival. The Presbyterian and Methodist churches will work together. The Lord is blessing, and answering prayer."—A. John Fitt.

to the ministry direct from the house building business."—Archibald R. Wright.

"The Methodist and Presbyterian churches united in a meeting at Villisca, Ia., the pastors doing their own preaching. The meetings have continued four weeks; although the weather has been against us, the interest has been growing. Several tell me it is the greatest revival they have ever seen. There have been 150 conversions. People who are not attending the meetings at all are becoming deeply convicted of sin."—L. W. Breaux.

"The George W. Taylor Party has just closed a very successful union tabernacle meeting in Idaho Falls, Idaho. The attend-

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Sheriff-Imrie Evangelistic Party

An error was made in a paragraph on page 481 of the February magazine, where it was stated that "Mr. Imrie announces his marriage to Miss Russell." It should have been "Mr. Imrie announces the marriage of Miss Russell to Mr. Sheriff, of the Sheriff-Imrie Party." The party's last meeting was at Belington, W. Va. They ask the prayers of our readers for their meetings.

"We closed a great campaign at Burlington, Ind., last January. A large number of people were converted, including many church members. The whole town and community were affected, and people came a distance of ten miles to the meetings. We are now at Seville, O., where the meeting opened under favorable conditions."—Z. O. Avery.

"Rev. J. C. O'Hair of San Antonio, is holding revival meetings at Cotulla, Tex. Great congregations are overtaxing the seating capacity of the Presbyterian church. Backsliders for more than ten years are being reclaimed. His methods give a prominence to Bible teaching. Mr. O'Hair was recently ordained by the San Antonio Presbytery, coming

and almost overtaxed the large auditorium, and the visible results were about 325 professions."—Paul B. Taylor.

"Charles Reign Scoville has been holding a big tabernacle meeting in Emporia, Kan. Between 5,000 and 6,000 people turned out to hear his booze sermon on January 30. Nearly 200 persons went forward during that day, making a total of 3,008 who responded to the invitation in three weeks of the meetings. The Sunday-schools are showing large increases, and each of the fourteen churches participating in the campaign, reports renewed interest on the part of the congregation and church."—Guy S. Williams.

"We have just closed a meeting in Brady, Neb. We think we have never worked under more difficulties than we encountered there. We went January 2. Had a meeting on Monday night, and there was a case of scarlet fever in town, and they closed the schools and our meetings for a whole week. We opened at the end of that time again, but a regular blizzard set in, and we had severe weather for more than a week, so instead of four weeks meeting, we had about two weeks. There

were about 40 conversions. We next went to La Plata, Mo."—S. D. and B. W. Goodale.

Vernon B. Cleveland writes as follows: "During January we were engaged in work at Ashley, Mich., assisting Rev. R. E. Birdsell, pastor of the Methodist church. A good number confessed Christ. We were obliged to close the meetings because of sickness in the community. Mrs. Cleveland and myself are now engaged in a campaign at Nawaygo, Mich., assisting Rev. G. K. Fairbank, of the Methodist church. There have been about 25 re-consecrations, and others have started to serve God.

"The Central Baptist Church, Memphis, Tenn., celebrated the second anniversary of its noon prayer meeting, which started January 19, 1914, with eight people present. Since that time the attendance has reached as low as six, and as high as 220. It is a striking coincidence that on the anniversary day the same number were present, 165, as were one year ago. Testimonies to answered prayer have been brought in constantly. Not only has God honored the faith of His people by healing the sick, but also in solving financial problems, problems of a domestic nature, and many other kinds."—Ben Cox.

"We are in the midst of a great union campaign in Witt, Ill., under the leadership of the A. A. Fletcher Party. The Presbyterian and Methodist churches have united, and the spirit of the community is splendid. The churches have been weak spiritually, but in the past three weeks, the Lord has given us a gracious outpouring of the Spirit. In the six invitations that have been given, the church membership has practically been doubled. Conversions are being reported in the prayer meetings daily."—C. A. Sullivan, pastor, M. E. church.

Nora L. Killian sends the following report of the Bob Johnson Party meetings in Topeka, Kan.: "In spite of the almost continuous zero and sleety weather, the tabernacle has been repeatedly packed to its capacity. Men and women have had to sit on the floor of the chorus platform, to hear the evangelist. Two hundred and fifty-three responded to the first invitation, and at the time of writing nearly 3,000 have hit the trail. Of this number there have been over 700 definite decisions for Christ and reconsecrations. A splendid spirit has been manifested in the meetings. Shop meetings have been conducted in the great railway shops of the Santa Fe."

The Evangelistic Committee of New York City issued its annual report on February 8. The campaign the last year was closed earlier than usual, because of the "Never-incur-a-debt" policy of the committee. During the season 2,477 meetings were conducted in 118 centers, and 8 languages, with an aggregate attendance of 516,012. Though there were but

two tent centers during the summer, there were other centers in which meetings were conducted, that were just as effective and not so expensive. Arthur J. Smith is superintendent of the work. The headquarters are at 541 Lexington Avenue, New York City.

We have received the following report from John E. Beard, pastor of the M. E. Church, Freeland, Pa.: "The Palmer Party just concluded an evangelistic campaign in the Methodist church here, with the Baptist church co-operating, the influence of which has been felt in every part of the community. Many cold and formal church members were quickened and as a result of the campaign have a real Christian experience. Many homes where there was no family altar at all, or where the family altar had been abandoned, are today rejoicing in a family altar. There were about 100 conversions. Freeland is a better community because of the work of Miss Palmer, and her helpers."

#### MOUNTAIN LAKE PARK CONFERENCE OF 1916

The Moody Bible Institute has engaged to carry on the Bible conference at Mountain Lake Park, Md., this summer on the same general lines as a year ago. The dates are August 13-20. Dr. Gray will preside, and the same emphasis will be laid upon prayer and Bible teaching. However, plans are being made also to give special time to evangelists and rescue mission workers. Prof. Sellers will specialize on Sunday-school work and young people's problems. The stereopticon features of last year are likely to be repeated also. Mr. A. C. Gaebelien, editor of "Our Hope," and Mr. Charles G. Trumbull, editor of "The Sunday School Times," have been invited to speak—the one on prophetic subjects, and the other on the victorious life. Among new names likely to be on the program are Pastor Joseph W. Kemp, late of Edinburgh, and now successor to the Rev. Dr. McArthur, in the pastorate of the Calvary Baptist Church, New York City; the Rev. M. E. Dodd, Shreveport, La.; Miss Elinor Stafford Millar, known as the Australian Evangelist, and Mrs. Margaret T. Russell, a Bible teacher well known to constituencies in the South.

Mountain Lake Park is an ideal locality, 2,800 feet above the sea, on the main line of the Baltimore and Ohio Railroad, only six hours out of Washington, seven and a half from Philadelphia, five from Pittsburgh, and nine from Cincinnati. There are good accommodations in hotels and boarding houses, and there are also cottages to be rented. For details as to these matters address the Rev. L. A. Rudisill, Superintendent, Oakland, Md. But inquiries concerning the program should be addressed to the Moody Bible Institute, 153 Institute Place, Chicago. Plan to be there.



## FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

L. M. Aldridge and party—March, Dorothy, W. Va.  
Chas. F. Allen—Feb. 27-March 12, Jacksonville, Ill.;  
March 19-April 2, Athol, Mass.

George Wood Anderson—Feb.-March, Jackson, Mich.  
Ralph Atkinson—Feb. 20-March 5, Conansburg, Pa.;  
March 5-19, Carnegie, Pa.; March 19-April 2, McKees-  
port, Pa.; April 4-6, Rockford, Ill.; April 19-30, Lewis-  
town, Mont.

Mrs. Dalsy D. Barr—Feb. 13, Lebanon, Ind.  
J. Ritchie Bell—March 5-26, Picton, Ont.  
Hay Bell and Joe Lauderdale—March, Centerville,  
Kan.

W. E. Biederwolf Party—Feb. 27, Norristown, Pa.;  
April 23, Plainfield, N. J.  
Chester Birch—Feb. 17, Ulrichsville, O.; March 19-  
April 2, Athol, Mass.

Bodell and Maxwell—March, Chattanooga Tenn.  
H. W. Bromley Party—Feb. 20-March 25, Sac City,  
Iowa.

E. J. Bulglin—March-April, Butte, Mont.  
Mr. and Mrs. Fred Butler—March 5, Owego, N. Y.  
Mr. and Mrs. Benj. F. Butts—Feb. 26, Ashland, Ky.;  
March 21, Wellsville, N. Y.; April 5-23, Dixon, Ill.;  
June-Sept., New York City.

N. H. Camp—Feb., Toledo, Ohio; Mar., Greenfield, O.  
Champion and Schmidt—Until Feb. 20, Otterbein,  
Ind.

Chapman-Alexander Party—Feb.-March, Washington,  
Pa.  
Byron J. Clark Party—March 1-30, White Cloud,  
Kans.

Vernon B. Cleveland—Feb. 27, DeWitt, Mich.  
Coale and Fisher—Mar. Galveston, Tex.; April, Coal-  
man and Austin, Tex.; May Tulsa, Okla.  
Conn and Loes—Feb. N. Judson, Ind.; Mar., E.  
Liverpool, O.; April, Pittsburgh, Pa.

O. L. Cotterrell and C. F. Harris—Feb., Etna Green,  
Ind.; Mar., Garyville, Mich.  
H. T. Crossley—Until Mar. 5, Cookstown Ont.; Mar.  
12-16, Cayuga, Ont.; April 5-23, Toronto, Ont.; April  
30-May 14, Guelph, Ont.

Burke Culpepper—Mar., Pulaski, Tenn.; Mar. 15, Har-  
rington, Ark.; April 2, Mount Pleasant, Tenn.; April  
16, Van Buren, Ark.

F. O. Cunningham—Mar., Ausoma, Conn.  
A. B. Davidson—Feb. 6-Mar. 5, Salisbury, Md.  
E. E. Davidson—Feb. 20, Bridgewater, Mass.  
Raynor C. Eddins—Feb. 20, Sidell, Ill.

John W. Erskine—Mar. 1, Sanford, Mich.; Mar. 22,  
Hesperia, Mich.; Apr. 12, Grand Haven, Mich.; May 7-  
28, Twining, Mich.

Fenton-Joy Party—Feb. 15-Mar. 12, Randolph, N. Y.;  
Mar. 14-Apr. 9, Brockton, N. Y.  
Clyde Lee Fife Party—Mar.-Apr., Pomona, Cal.

A. John Pitt—Feb. Walthill, Neb.; Mar., Cheraw,  
Colo.

G. W. Forman—Mar., Harrisburg, Ore.  
E. J. Forsythe Party—Mar.-Apr., Lamar, Colo.; Apr.-  
May, Burlington, Ia.; May-June, Cape Girardeau, Mo.

Franklin-Leonard Party—Mar. 7, Bonaparte, Ia.  
Mr. and Mrs. A. D. George—Apr., Manson, Ia.  
E. D. and R. W. Goodale—Until Mar. 5, La Plata,  
Mo.; Mar. 7-Apr. 2, Hardin, Ill.

H. C. Grimes—Mar. 5, Gauges, Mich.  
Claude A. Gunder Party—Until Mar. 19, Onawa, Ia.  
W. W. Hall—Mar.-Apr., Pittsburgh, Pa.

John W. Ham—Mar., University of Chicago; Apr.,  
Chattanooga, Tenn.  
John S. Hamilton Party—Feb., Shelbyville, Ind.; Apr.  
9, Gary, Ind.

Harrington Party—Mar., Millville, Pa.; Apr., Plain-  
field, Wis.; May, Hancock, Wis.  
Hart and Wain Party—Feb. 20, Batavia, N. Y.;  
Apr. 2, Troy, N. Y.

I. E.—Honeywell Party—Feb. 20, Rome, N. Y.  
Thomas Huston—Mar. 3, Coal Center, Pa., Mar. 19,  
Paterson, N. J.

Johnston and Frazer—Mar. 1, Manley, Ia.; Mar. 26,  
Preston, Ont.  
Bob Jones Party—Feb. 20, Connellsville, Pa.; Apr. 9,  
Gloversville, N. Y.

C. G. Jordan Party—Feb. 20, Tonawanda, N. Y.  
H. D. Kennedy and Party—Mar., Fairfield, Ill.  
John M. Linden Party—Mar. 8, Churchville, N. Y.

Frank E. Lindgren—Until Mar. 5, Sugar City, Colo.  
J. J. Lowe—Feb. 20-Mar. 19, Buffalo, N. Y.  
Oscar Lowry and Party—Feb. 13-Mar. 12, McCook,  
Neb.

E. P. Lyon—Mar.-Apr., Manteca, Cal.; May, Lathrop,  
Cal.  
Milford H. Lyon Party—Feb. 20, Spokane, Wash.;  
May 14, Brockton, Mass.

J. W. Mahood—Until Mar. 7, Fairmount, W. Va.;  
Mar. 8-28, Mannington, W. Va.  
Frank Mathis and Party—Feb., Medford, Ore.; Mar.  
17, Klamath Falls, Ore.

Will Mealing—Mar., Highspire, Pa.  
E. C. Miller—Feb. 13, E. Palestine, O.  
Frank A. Miller—Feb. 24, Cincinnati, O.

Millis-Huggins Party—Feb. 27-Mar. 19, Nampa, Ida.;  
Mar. 12-Apr. 2, Mountain Home, Ida.; Mar. 26-Apr. 16,  
Havlock, Neb.; Apr. 9-30, Lincoln, Neb.  
Mitchell and Preston—Until Feb. 20, Vienna, Ill.

Mr. and Mrs. George Moody—Apr. 2-23, Galesburg,  
Ill.  
W. C. Moorman—Until Mar. 5, Ingalls, Kan.

E. R. Naftzger—Mar., Brookline, Mass.; Apr., St.  
Paul, Minn.  
Don W. Nichols—Mar., Connersville, Ind.; Apr.,  
Rushville, Ind.

M. W. Oborn Party—Until Mar. 13, Paris, Ill.; Mar.  
15, Belvidere, Ill.; Apr. 9, Adair, Iowa.  
French E. Oliver Party—Feb. 13-Apr. 2, Sioux Falls,  
S. Dak.

Misses Emma Paige and Madeline James—Until Feb.  
20, Frankville, Iowa.  
Miss Sara C. Palmer and Party—Mar., Newcastle,  
Pa.; Apr.-May, Clifton Springs, N. Y.

Luther K. Peacock and Party—Feb. 27-Apr. 9, Jean-  
nette, Pa.; Apr. 16-May 25, Fulton, N. Y.  
A. S. Phelps—Feb. 26-Mar. 26, Eddyville, Iowa.

W. A. Pugsley—Mar., Pottsdam, N. Y.; Apr., Mexico,  
N. Y.; May, Sennett, N. Y.  
Rayburn and Laraway—Feb. 13-Mar. 12, Kinsley,  
Kan.; Mar. 19-Apr. 16, Monroe, Wis.; Apr. 23-May 14,  
Ellsworth, Wis.

Londay P. Reed—Until Feb. 20, Cella, Ohio.  
Milton S. Rees—Mar. 12, Detroit, Mich.; Apr. 9, Con-  
cord, N. H.

James V. Reid—Mar., Cleburne, Tex.  
F. E. Rimanoczy—Until Mar. 5, Horneil, N. Y.; Mar.  
8-23, Millville, N. J.; Apr. 2-23, Cortland, N. Y.; Apr.  
30-May 21, Avon, N. Y.; May 28-June 11, W. Sala-  
manca, N. Y.

J. C. Rhinehart—Feb. 13, Nova, O.; Apr., Lorain, O.  
Runyan, and Rueckert—Feb. 20-Mar. 12, Madison,  
Neb.

Arthur H. Sargent—Mar. 7-19, W. Concord, N. H.  
Harold F. Sayles—Until Feb. 29, Sparta, Mich.; Mar.  
26-Apr. 11, Grand Rapids, Mich.

Charles R. Scoville Party—Feb. 13-Mar. 26, Keokuk,  
Iowa.

S. R. Sheriff and Party—Feb., Bellington, W. Va.  
Charles Cullen Smith and A. C. V. Gilmore—Feb.,  
Fairfield, Iowa; Mar., Artesian, S. Dak.

Gypsy Smith, Jr.—Mar., Troy, N. Y.; Apr., Long  
Branch, N. J.

Lewis E. Smith—Until Feb. 27, Maynard, Mass.;  
Mar. 1-12, Gorham, N. H.; Mar. 15-26, Ashland, Mass.  
Myron J. Smith—Until Feb. 27, Mecklenburg, N. Y.;  
Mar. 5-Apr. 16, Middlesex, N. Y.

Reuben S. Smith—Feb. 22-Mar. 5, Princeton, Me.;  
Mar. 8-19, Bridgewater, Me.; Mar. 22-Apr. 2, Athol,  
Mass.

George T. Stephens Party—Feb. 13, Cadillac, Mich.  
H. L. Stephens Party—Feb., Miamiburg, O.  
W. C. Stevenson and wife—Feb. 13-Mar. 1, Wauseon,  
O.; Mar., Wellston, O.; Apr., Dayton, O.

Henry W. Stough Party—Mar., Tampa, Fla.; Apr. 30,  
Knoxville, Tenn.

Alfred Sturgeon—Mar.-Apr., Sciota and Industry, Ill.  
Apr.-May, Carpenter, S. Dak.  
Wm. A. Sunday Party—Feb. 20, Baltimore, Md.

Franklin W. Swift—Mar. 7, Mt. Gilead, O.; Mar. 26,  
Boulder, Colo.

Tetley and McConnell—Feb. 29, Ozark, Mo.  
G. D. Todd—Until Mar. 5, North Star, Mich.  
Albert Turkington Party—Until Mar. 6, Clymer, Pa.

Mar. 8-Apr. 2, Sykesville, Pa.  
Charles F. Weigle Party—Mar., Fairmount, No. Dak.;  
Apr., Berwyn, Ill.

E. B. Westhafer—Feb. 24, Cassopolis, Mich.; Mar.  
26-Apr. 23, Waynesville, O.  
Owen O. Ward—Mar. 5, South Bend, Ind.; Mar. 28,  
Pittsfield, Wis.

E. L. Wolslagel—Feb. 27-Mar. 15, Durham, N. C.;  
Mar. 19-Apr. 5, Atlanta, Ga.; Apr. 9-23, Fitzgerald,  
Ga. Apr. 25-May 10, Charlotte, N. C.; May 12-22, Ashe-  
ville, N. C.

FORTHCOMING CONFERENCES OR  
IMPORTANT DATES

Children's Day, June 11, 1916.  
International Y. M. C. A. Convention, Cleveland, O.,  
May 12-16, 1916.

Jubilee Celebration Y. W. C. A., Feb. 1-Mar. 3, 1916  
Laymen's Missionary Conventions in March, 1916:  
Little Rock, Ark., 1-3; San Diego, Cal., 1-3; Co-  
lumbus, Mo., 3; El Paso, Tex., 5-8; Oklahoma City,  
Okla., 5-8; Ft. Worth, Tex., 8-10; Pittsfield, Mass.,  
12-16; Worcester, Mass., 15-17; Harrisburg, Pa., 19-22;  
Scranton, Pa., 22-24; Binghamton N. Y., 26-29; Syra-  
cuse, N. Y., 29-31; New York City, April 9-12; Brook-  
lyn, N. Y., April 13-14, 1916.

Mother's Day, May 14, 1916.  
National Convention, Anti-Saloon League, Indian-  
apolis, Ind., June 26-29, 1916.

National Missionary Congress, Washington, D. C.,  
Apr. 26-30, 1916.

Northern Baptist Convention, Minneapolis, Minn.,  
May 19-21, 1916.

Philadelphia (Pa.) Bible School Bible Conference:  
Spring, Mar. 27-31, 1916.

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# The Moody Bible Institute of Chicago

## FACULTY ENGAGEMENTS

During the last week in January Dr. Gray conducted a Bible conference in Calgary, Alberta, Can. Afternoon meetings were held in the Central M. E. Church, and evening meetings in Grace Presbyterian Church, Rev. Alexander Esler, pastor.

On the first Sunday in February, he conducted the closing rally of a series of evangelistic meetings in the First German Baptist Church of Chicago. He was assisted by a number of men from the Pacific Garden Mission.

Later in the month, assisted by Professor Sellers, and the Rev. G. A. Selwyn, Vicar of the Church of the Messiah, Toronto, he conducted a Bible conference in Winnipeg, Manitoba, Can. The central meetings were held in the First Baptist Church, Rev. A. N. Marshall, pastor.

Dr. Fitzwater: Jan. 25, Feb. 8, 15, Union Bible Class, Roseland, Ill.; Feb. 2, 3, 4, Zeeland, Mich.; Jan. 22, 29, Feb. 12, Union Bible Class, Moody Church, Chicago.

Dr. Russell: Jan. 17, Moody Tabernacle, Chicago; Jan. 23, 24, St. Louis, Mo., Soul Winners' Conference; Jan. 26, Chicago Hebrew Mission; Jan. 30, North Shore Congregational Church, Chicago; Feb. 6, Oak Park Presbyterian Church; Feb. 9, First United Presbyterian Church, Chicago; Jan. 29, Feb. 12, Union Bible Class, Moody Church, Chicago.

Mr. Gosnell: Jan. 21, 28, Feb. 4, 11, Union Bible Class, Pittsburg, Pa.

Mr. Meeker: Jan. 16, Grand Junction, Mich.; Jan. 30, Winnetka, Ill.  
Dr. Townner: Beginning Feb. 11, Cincinnati, O., for three weeks.

Mr. Hammtree: Jan. 16, Feb. 13, Oak Park Methodist Episcopal Church, evenings.

Mr. Marshall: Feb. 5, Moody Church—Lecture on D. L. Moody; Feb. 10, Fourth Presbyterian Church, Chicago—lecture on India.

Mr. Ralston: Jan. 18, 25, Feb. 1, 8, 15, Christian Church, Englewood, Ill., South Side Community School for Christian Workers; Feb. 13, Moody Church, Chicago, Friendly Bible Class.

Mr. Sellers: Jan. 16, 23, 30, Community Center, Winnetka, Ill.; Jan. 20, Chicago S. S. Superintendents' Rally (at Institute); Jan. 25, 26, St. Louis, Mo., Soul Winners' Conference; Jan. 22, 29, Union Bible Class, Moody Church, Chicago; Feb. 1, North Shore Baptist Church, District Conference; Feb. 3, Berry Memorial M. E. Church, Chicago; Feb. 6, 7, Lansing, Mich.; Feb. 8, Winnipeg, Manitoba, Can., for three weeks.

Mr. Ketchum: Jan. 30, Feb. 13, East Liberty, Pa., Shady Ave. Presbyterian Church.

Miss Johnson: Jan. 22, 29, Feb. 12, Union Bible Class, Moody Church, Chicago.

## A GENERAL ENROLMENT FEE

As the result of a conference held last July with a committee of students appointed by the Senior and Junior classes, and a later conference with representatives of the Faculty and Business Staff to consider the best way of maintaining the Employment Bureau financially, the following plan has been agreed upon, and will go into effect at the beginning of the Summer term, 1916.

Instead of the students being required to pay a number of student benefit fees such as are now paid for the Hospital Fund, and, in the case of the women students, for the Nurse's Fund, a fee for the upkeep of the gymnasium, and then in addition a fee for the Employment Bureau; all these fees, for the sake of convenience, are to be merged into one general enrolment fee of \$2.00 per term, or \$5.00 per annum. Students who are returning at the beginning of the Summer term and have paid their proportion of the Hospital and Nurse's Funds for the current year will be expected to pay only their proportion of this general enrolment fee.

## NEW WORKERS IN EXTENSION DEPARTMENT

Mrs. Margaret T. Russell of Mobile, Ala., began her service as a Bible teacher on the field staff of the Extension Department, February 1, graduating from the Institute in the class of August, 1915.



Mrs. Margaret T. Russell

Mrs. Russell comes of a family of social distinction of the old South. She has been active among the Presbyterian women in several of the southern states. She is a member of the South Central Committee of Young Women's Christian Associations which is

a part of the International organization. Recently she has been rendering valuable service in

the cities where the Bob Jones Evangelistic Party has held meetings. At Mansfield, O., and Joplin, Mo., she followed up the Bible work among the women, which was begun during the evangelistic campaign by Mrs. Farnes C. Allison. That her work was effective is proven by such comments as the following, from the Rev. E. M. McMillin, pastor of the First Presbyterian Church of Mansfield, who said:

"Mrs. Russell has realized for us our highest expectation and did a splendid work. During the four weeks of her stay in Mansfield, she organized a large number of classes and met from week to week some eight hundred women. Mrs. Russell, by education, family history, natural inheritance and the grace of God, is prepared to do a work such as but few women could do. She made a deep and lasting impression upon the people and churches of Mansfield, and has greatly helped the kingdom of God here."

The Rev. G. H. Gosper, of Byers Avenue Methodist Episcopal Church, Joplin, Mo., says of Mrs. Russell:

"Her clear Christian experience, fine analytical skill, and her strict adherence to, and emphasis upon the fundamentals of our 'Common Faith' make her work essentially helpful wherever she may go, inspiring the church as she does with a new and living vision for service."

In one of the churches of Chicago where Mrs. Russell was a worker in the Sunday-school, the superintendent, Mr. Oliver J. Prentice, of the N. W. Ayer & Son Advertising Agency, said, upon the occasion of her leaving:

"A gracious dignity, enriched by a rare sympathy, made Mrs. Russell distinctively helpful to the young womanhood of our church. She won their respect from the first, which developed into a devotion that must have been very dear to her. Her thorough knowledge of the Word and her intense fidelity to it in all her teaching, together with a prayer life, glimpses of which have so often refreshed and strengthened my own life, make her in my judgment unusually qualified for work among older girls and young women."

Mrs. Russell is now available, (1) For Bible teaching work, following evangelistic campaigns; (2) To teach a circuit of union Bible classes in various cities which are convenient of access to each other, or (3) To go into a single church for a special series of Bible studies.

Her work is of singular value to that large number who have supposed that Bible study was so uninteresting, and so difficult and tedious, that they have never seriously engaged in it.

She is able, not only to teach the Bible to all the various groups of girls and women, but has made very acceptable addresses before

Young Men's Christian Associations, and is always at home before a mixed audience. She is heartily commended to Christian associations, churches, and communities desiring effort along Bible study lines. Her engagements are arranged by the Secretary of the Extension Department.

Rev. B. B. Sutcliffe was transferred February 1, from the position of Assistant Superintendent of Men, to that of Field Worker in the Extension Department. During his official connection with the Institute, a period of more than two years, and for some time previously he has taught large union Bible classes in various sections of Chicago.

In January he delivered a course of lectures in the Bream Memorial Presbyterian Church of Charleston, W. Va., whose pastor, Rev. F. C. Myers, said of one of his Sunday morning addresses, "It was the most thrilling address I ever heard. He is one of the best Bible teachers I know." During February Mr. Sutcliffe has been supplying the First Presbyterian (South) of St. Joseph, Mo., and has also taught several Bible classes



B. B. Sutcliffe

by special request.

Miss E. Stafford Millar was on the program of the Mission Workers' Conference at Grand Rapids, Mich., January 16-24. "Mel" Trotter says that her work was the best that she has ever done. She was at Erie, Pa., January 25-February 1, under the auspices of the Y. W. C. A. The General Secretary says that her work among the high school boys and girls was especially noteworthy, and that she will receive an invitation for a longer engagement. Miss Millar spoke at the City Rescue Mission, when there were several conversions, and more than fifty reconsecrated their lives to the Master's services.

Rev. George E. Guille held his second Bible conference in the Methodist Protestant Church of Steubenville, O., of which Rev. George H. Miller is the pastor, January 2-22. Thirty-five professed conversion at a children's service. Mr. Guille was requested to repeat a number of addresses he had given the year before. It was decided also, that an annual Bible conference should be a feature of the church work hereafter, and Mr. Guille was asked to make

his third. From Church asked to teaching

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his third engagement.

From there he went to the First Evangelical Church in Indianapolis, Ind., and has been asked to return for another period of Bible teaching.

### EXTENSION DEPARTMENT

The following workers have been placed during the past months: Harry B. McClanahan, Blencoe Congregational Church, Blencoe, Ia.; I. C. Campbell, Addison Street Congregational Church, Chicago; Miss L. B. Harrison, at Jackson, Mich.; Mrs. Frank J. Bell, by the Baptist Executive Council on the Gospel Team for Sunday-school Evangelism. C. H. Long, J. B. McMinn, E. W. Blew, H. D. Loes, L. Sutherland, F. A. Geisenheiner, J. A. McVeigh, L. J. Derk and J. W. Henderson have been engaged in special meetings. Elizabeth West has been engaged in special meetings at Shamokin, Pa., with the Honeywell Evangelistic Party. While there she received a call to the Trinity Evangelistic Church as assistant to the pastor, Rev. A. G. Flexer. Ina Strawn filled a temporary engagement at Aurora, Ill., during the past month, with gratifying results.

### ANOTHER BIBLE CLASS CIRCUIT

A second circuit of Bible classes has been formed in Pennsylvania by the Secretary of the Extension Department. The localities are Oil City, Erie, Union City, Warren and probably Titusville. It is expected that Dr. Gray and the Rev. B. B. Sutcliffe will open this circuit with a two-day Bible conference in each place, beginning at Oil City, March 5. Mr. Sutcliffe will then take charge of the circuit, teaching in each place one night each week.

The Secretary of the Extension Department recently spent two days in Pittsburgh, enlisting the interest of a group of young men so as to secure their cooperation with Mrs. J. B. Curry and the women associated with her who have been leaders in the Union Bible Class which has been conducted for about two years under the auspices of the Institute, and now taught by Mr. Gosnell. Among the young men were Frank S. Gardner, John E. Nelson, J. E. McGeary, Robert C. Hawthorne, James Olney and Robert H. Leitch.

The Extension Department Bible Classes in eastern Pennsylvania, taught by Rev. John C. Page, have been a most pleasant surprise to the local leaders, exceeding their expectations from one hundred to five hundred per cent. Here is a record of attendance for the first four sessions at each place:

|              |     |     |     |     |
|--------------|-----|-----|-----|-----|
| Wilkes-Barre | 209 | 198 | 205 | 202 |
| Elmira       | 207 | 138 | 221 | 205 |
| Berwick      | 226 | 237 | 279 | 271 |
| Hazleton     | 302 | 338 | 425 | 548 |

Unusual weather conditions accounted for the attendance the second night at Elmira. The record at Wilkes-Barre is very good in view of the complete tie-up of the street railway system which has continued for several months, on account of a strike. Each of these classes was opened by a two-day conference conducted by Dr. Gray and Mr. Page. Dr. Gray's subject in the afternoons was "Why Study the Bible? or How Christians Grow"; and in the evenings, "Fads and Fallacies in Religion, or How Christians are Deceived."

The following letter indicates the impression created by these classes.

Dickson & Dickson, Attorneys-at-Law,  
Berwick, Pa., Feb. 2, 1916.

Dear Buckalew:

I feel that you are entitled to a letter from Berwick that will in some measure show our appreciation of your earnest and persistent effort to locate the Moody Bible Study in our midst. Last night there were nearly three hundred people listening to Dr. Page and from the very start he captured the mind and heart of our people. To my mind this series of Bible Study is going to mean more to Berwick than probably any other single effort of evangelistic or religious endeavor that we have ever made. It has met with the heartiest cooperation from all the churches and the people show most unusual interest in the Word as explained to us by this wonderful man. His fine Christian spirit makes his personality most attractive and I feel that you would be glad to have a word from one of us as to how the work is going on, although no doubt you have already heard from either Dr. Gilbert or maybe Mr. Page himself. The wish uppermost in my mind this morning is that every village and city in the country might be fortunate enough to have such a teacher and receive his teachings in as ready minds as our people are doing.

With kind regards, Sincerely yours, "S. W. Dickson."

### THE DEATH OF WILLIAM M. SCHULTZ

Mr. Schultz was born at Niagara Falls, N. Y., in October, 1872. He took the two years course at The Moody Bible Institute, completing it in 1904. After being actively engaged in evangelistic and rescue mission work, a little more than a year ago he was employed by The Moody Bible Institute in its practical work department. He was stricken with spinal meningitis after a nasal operation, and on February 5, Founder's Day at the Institute, he was called home.

Memorial services were held by The Moody Church, Chicago, of which he was a member, and by The Bible Rescue Mission, 626 W. Madison Street, Chicago, where he had served for



some time as superintendent. His remains were taken to Niagara Falls for interment. He was a member of quite a large family, but was never married.

The following remarks by Rev. C. P. Meeker, a member of the faculty of the Institute and Acting Assistant Superintendent of Men, at the memorial services in the Moody Church, summarize much that we would be pleased to say about this man of God:

"I first met Mr. Shultz while making pastoral calls one afternoon. He was visiting in the interests of a small Sunday-school mission, of which he was the superintendent. We met on the steps of a cottage and introducing ourselves to each other, found we were bent on the same mission. As soon as he learned that I was the pastor of a near-by church, he very graciously withdrew in my favor.

"Some months later we were thrown much in contact with each other, in connection with our mutual activities in rescue work: on the streets, and in the missions. Here a friendship was formed which grew more and more intimate, until terminated by his sudden and untimely death. A few years after becoming acquainted with Mr. Schultz, he joined the church of which I was pastor. I found him to be a good church member. He loved the church, enjoyed its fellowship, and was very conscientious in supporting its services.

"Mr. Schultz had a genuine love for the outcasts of society, whom he met in the missions, lodging houses and in the jails. In his death the rescue missions lost not only an efficient worker, but one who possessed a true genius, and those rare qualifications that eminently fitted him for this peculiar form of Christian work.

"He had a wonderful gift of prayer. Only those who knew him in the intimacy of his prayer-life, knew the breadth and depth of his sympathies for every form of Christian enterprise. He was deeply interested in foreign missions and gave them a very large place in his prayer-life. It was my privilege, at the Institute, to occupy a room next to his, and through the thin partition which separated us, I could hear his voice early in the morning, and late in the night, as he pleaded his case before the throne of grace. His sudden death has robbed the Institute of a faithful intercessor. The Faculty, the Business Staff, the Council, the Institute family, and the student body, have lost, in his bereavement, a true intercessor.

"His last earthly act was the arrangement of a service at the Bridewell jail. In one of his few lucid moments, in his fatal illness, he devoted all of the brief period of consciousness, to giving instructions as to the details of this meeting. After his death, this plan was carried out to the letter. The meeting had the seal of God on it, and was a fitting climax

to a most useful life. Two hundred men stood to their feet to signify their acceptance of Christ."

### PERSONALIA

J. S. Brownlee, '08, is pastor of a rural church in Jefferson, Pa.

Angus Matheson, '03, is serving a charge in Tracy, Cal.

Henry J. Lee, '10, is pastor of the First Congregational Church, Princeton, Ill.

Robert Morton, '01, is pastor of the Armour Baptist Church, Armour, S. D.

B. H. Smallwood, '10, is pastor of the Southern Methodist church, Ravenswood, Mo.

W. B. O'Neill, '07, is pastor of the Second Congregational Church, Eau Claire, Wis.

Theodore N. Lund, '14, is a student in the Union Theological Seminary, Richmond, Va.

Owen R. Breaw, '09, has been a missionary of the American Sunday School Union, at Carlington, N. Dak., since leaving the Institute.

Simm Nord, '13, has been preaching in Chicago for the past three years and is much pleased with the progress he is making.

Percival C. Packer, '09, has received a unanimous call to the Congregational church at Gardner, Ia., and has accepted.

Allen N. Cameron, '90, missionary at Chang Sha, China, writes that God has signally blessed their work in China.

Hulda S. Loye, '12, is at present a student in the Wheaton Academy, this being her second year.

W. C. Barber, '97, is State Superintendent of the Anti-Saloon League of Des Moines, Ia., and editor of "The American Issue."

H. B. Piper, '14, Manson, Mo., expects to be able to return and finish his work at the Institute in the near future.

Edward Benden, '02, formerly pastor of Elliott Avenue Baptist Church, Springfield, Ill., is now pastor of the First Baptist Church, Pontiac, Ill.

Charles J. Waehlte, '11, has resigned the pastorate of the First Baptist Church of Vancouver, Wash., to spend a few months in holding Bible conferences.

M. H. Harbican, '08, is associated with C. A. Erickson of Chicago, in a three-months' evangelistic campaign in the State of Missouri, about one hundred miles west of St. Louis.

Walter W. Nelson, '07, had to have his work transferred to West Texas on account of the serious illness of his wife, who, he is glad to report, is now improving.

Mrs. J. E. Johnson, '08, of Rice Lake, Wis., writes that her husband is traveling as an evangelist, and that they are both being richly blessed of God in their work of faith.

W. R. Marshall, '96, formerly pastor of the New England Congregational Church, Chicago, is now pastor of the First Congregational Church, Livingstone, Mont.

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J. M. Kilbourne, '91, is doing evangelistic work under appointment of the Miami conference, Church of the United Brethren in Christ, Dayton, O.

Margaret Huston, '07, missionary for the Second U. P. Church, New Castle, Pa., has been with this church for six years, and is enjoying her work very much.

J. G. Wozencraft, '00, pastor of the Presbyterian church, McConnelville, O., is shortly to have added to his church equipment a handsome Sabbath-school building, costing \$5,000.

J. E. Zoller, present student, preached at the Methodist church, Downers Grove, Ill., Sunday, January 12, and was assisted by a quartette from the Institute. There were a number of conversions.

Claude E. Sprague, '13, Chattanooga, Tenn., writes that a fine field of service has opened up to him as an evangelist in the Association (Baptist) where he lives, there being 56 churches in the field.

A. E. Gottberg, '11, is pastor of the Baptist church, Safford, Ariz., built summer before last and dedicated in November, 1914. The building is modern in every way and nicely furnished.

F. T. Carlson, '03, although living in a very out-of-the-way place in the mountains of the West, writes of many ways in which God is using him to bring the gospel to those with whom he comes in contact.

Elmer E. Krauss, '92, writes from Mardela Springs, Md., that he has a splendid field for service and that the Lord has been greatly using him. He preaches at three regular churches and one mission.

Charles L. Nisbet, '09, is serving his fourth year as pastor of the First Presbyterian Church, Merrill, Wis., where the membership has increased 100 per cent and is steadily growing.

Fannie B. Williams, '97, is the principal teacher in the Martin Kenel Agricultural School, a government school for the Sioux Indians on the Standing Rock reservation in South Dakota.

Mrs. N. J. Young, '97, city missionary for the South Park Baptist Church, Los Angeles, Cal., writes that she and her husband have worked out a very successful plan for interesting juniors in the study of missions.

W. E. Denham, '08, expects to graduate at the Southern Baptist Seminary, Louisville, Ky. Since leaving the Institute he has held pastorates at Mitchell, Ind., Finchville and Simpsonville, Ky.

Alfred S. Lowrie, '11, graduated from the Colgate University Seminary in the spring of 1915, and was ordained in March, 1915, at the First Baptist Church, Buffalo, N. Y. He accepted a call to a pastorate in Northville, N. Y., August 20, 1915, where his church is in a prosperous condition.

Elmer W. Blew, '03, since leaving the Institute graduated from the Omaha Theological Seminary, after which he became assistant pastor of the Emmanuel Presbyterian Church, Los Angeles, Cal. Later he had other pastorates (all Presbyterian) in California, and also in Colorado. He is at present specializing in church efficiency and is working for the Tri-State Convention of the Laymen's Missionary Movement, at Evansville, Ind.

Gusav A. Briegleb, '02, was installed as pastor of the Holland Memorial Presbyterian Church, of Philadelphia, Pa., January 17, 1916. Among those taking part in the installation services were the Rev. J. Ross Stevenson, D.D., Moderator of the General Assembly; the Rev. John McDowell, D.D., of the Brown Memorial Church of Baltimore; and the Rev. D. S. Kennedy, D.D., Editor of "The Presbyterian." The first pastor of this church was the Rev. J. R. Miller, D.D., the famous writer of religious books, and he was succeeded by the Rev. William M. Paden, D.D., now of Salt Lake City, who served the church fourteen years. The field is a very important one and offers Mr. Briegleb an unusual opportunity for great service.

### MARRIED

Charles L. Nisbet, '09, to Miss Sarah Ruth Hayden, at Council Bluffs, Ia., September 29, 1915. At home in Merrill, Wis.

William Spurgeon Ross, '13, to Miss Olive Gowanlock, at Glenboro, Manitoba, Can., January 26, 1916. At home in Grand Junction, Mich.

Neil H. Brown to Dorothy E. Fitting, '13, at Erie, Pa., November 24, 1915.

### BORN

To Mr. and Mrs. J. Q. Brown, '09, at Clarinda, Ia., January 13, 1916, a son.

To Mr. and Mrs. William L. Lightfoot, '12, at Dimmitt, Tex., January 11, 1916, a son, William L., Jr.

To Mr. and Mrs. Charles Clark, '11, at Cedarvale, Kan., January 18, 1916, a son.

To Mr. and Mrs. W. A. Nickerson, '08, at Hillsdale, Wis., November 26, 1915, a son, Herman Reginald.

### DIED

Raymond Porter Gorbald, '98, at Kyoto, Japan, December 30, 1915. Mr. Gorbald was a graduate of Lane Seminary and Cedarville Theological Seminary. He served as a missionary in Japan for thirteen years, and probably no evangelist in that country was better known or more dearly loved.

Mrs. Benjamin M. Platt (nee Elizabeth W. Boardman, '99) January 13, 1916, in the Philippines.

## The Bible Institute Colportage Association

### SOME FACTS AND FIGURES

#### Concerning the Work of The Bible Institute Colportage Association of Chicago

Founded by D. L. Moody in 1894.

Year of operation, 22nd.

Colportage Library begun as a semi-monthly, March, 1895.

Association incorporated October 14, 1899.

Colportage Library books put out during 1915, 223,080 copies.

Colportage Library reprints issued during 1915, 218,138 copies.

Emphasized Gospel of John published during 1915, 126,000 copies.

Colporters (full and part time) at work, about 100.

Full-time employees at headquarters in Chicago, 17.

Depots of supply for colporters in the United States and Canada, 10.

Inventory facts (noted Jan. 1, 1916), suggesting amount and variety of portion only of stock on hand:

Colportage Library, 170,100 copies.

Bibles, Testaments, Gospels of John and other portions of Scripture, 61,060 copies.

Cloth-bound books and booklets, 86,186 copies.

Enamel texts and wall mottoes, 4,066.

Tracts, 1,380,155 copies.

Hymn books, 12,614 copies.

Floor space used for office, store, stock, and shipping rooms (not including bindery requirements), 4,900 square feet.

### Twenty-two Years Resume

6,457,248 Colportage Library books published, representing 1,925,732 pounds weight of printed pages in

7 languages and

126 titles.

2,022,118 copies of D. L. Moody's own works published in the Colportage (paper-covered) Library series alone.

50 states and territories and about 60 foreign countries have made up the field in which the Colportage Association has operated.

2,671,302 Bibles, Testaments and Gospels published.

2,449,600 Emphasized Gospels of John published.

6,365,556 tracts published.

398,471 Revival Hymns published.

376,387 Famous Hymns published.

52,000 Gospel Alphabet Booklets published.

63,190 Hymns of Faith and Praise published.

7,205 Gospel Pilot Hymnal published.

59,821 Gospel Hymn Book published.

15,111 One Hundred Gospel Hymns for Male Voices published.

22,551 Class and Chorus published.

25,009 Hymns Tried and True published.

3,700 Scripture Text placards published.

1,963 Colportage books given to city firemen.

1,237 Colportage books and Emphasized Gospels of John distributed among railroad men.

41,221 copies of the Four Gospels with Dictionary and Index, Colportage books and Emphasized Gospel of John donated to destitute mission Sunday-schools, state farms, foundlings' homes, homes for the friendless, cotton factories, etc.

7,093 Colportage books forwarded free to missionaries in Spanish-speaking countries for distribution on their fields.

4,155 Colportage books and Four Gospels distributed in hospitals.

4,810 Colportage books and Emphasized Gospels of John forwarded for distribution among merchant seamen.

774,621 Colportage books, Bibles, Testaments, "portions," tracts, etc., distributed free to prisoners of the United States and Canada.

59,651 Colportage books sent to India for free distribution and for sale at cost.

8,169 Colportage books sent to Africa for distribution by Rev. Andrew Murray's missionaries and others.

47,401 Colportage books and other books and tracts distributed to soldiers and sailors of this country, chiefly during the time of the Spanish-American War.

42,263 Colportage books, tracts, etc., given to lumbermen in the northern woods.

398 Four Gospels, Colportage books and Gospels of John given to miners in various middlewestern states.

3,451 Colportage books, tracts, etc., placed in city lodging houses and cheap "hotels."

35,354 Colportage books and periodicals sent to neglected mountain districts of the South, for the young especially.

4,551 Colportage books and Four Gospels forwarded for distribution in the mining camps and fishing stations of Alaska.

7,100 Colportage books sent to the Military camps and hospitals of England.

105,025 Gospel and other tracts distributed gratuitously by colporters and Christian workers.

9,853 tracts against "Millennial Dawn," given away.

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1,013 Reports of Prophetic Bible Conference held Feb. 24-27, 1914) sent to missionaries. These do not include a large number of copies sent out by the Moody Bible Institute.)

31 books to needy ministers, in the South especially.

The foregoing statistics do not include purchases by agents for distribution themselves in these channels, but represent the missionary work of the Colportage Association only.

### A CRY FROM THE MOUNTAINS What One Faithful Missionary Reports

McKenzie, Tenn.

The Colportage Library books are just what the thousands of poor people in my great needy field want, and are asking for, and eternity alone can measure the good these precious messages of love and mercy will accomplish when distributed among the many hungry souls to whom I will give them. I can easily trace scores of conversions to the good influence of these books among my people. In one home three persons were converted by reading the books and other members of the family are seriously impressed. In hundreds of homes I have seen the softening, refining influence of the books. More than once I have seen as many as three poor children trying to read one of the Colportage books at the same time. My people are constantly asking for the books, and I doubt if I have ever put one in the field that was not read by at least one dozen persons. The Moody Colportage Library books are the only kind of literature in hundreds of homes, and when all the family have read one of the books they immediately appeal to me for another.

(Rev.) W. T.

### CHOICES OF GOOD DONE AMONG THE PRISONERS

How the Moody Prison Book Fund Assists in Reaching Men for Christ

Shepherdsville, Ky.

Your second shipment of books on account of the D. L. Moody Prison Book Fund has been received, and already put to use. The books have made a splendid entering wedge to the men in the (Bullitt County) Jail. They have enabled me to talk on the great issues of life and about the Master in a perfectly natural and normal way, the soil of the men's hearts having been prepared beforehand by what they had read.

One man especially has read everything I have taken around there. This fellow has had bad record, having served much time in the penitentiary; but he has begun to think he never did before. He frankly admitted that it is his craving for drink that has caused the trouble, and I can easily believe it, for

he has a big heart. I have impressed upon him that his only hope now is in the strength of the Master, and I believe he means it when he says that he is going to fight it out along that line. He was converted once before (or thought he was), but realizes he relied too much on his own strength. I think he "means business" now. He took a vote the other day in the jail, of his own accord, to see how many of the men were there either directly or indirectly as a result of whiskey; all nine were unanimous in blaming drink for their crimes.

All of the men have been helped by the books. I spent considerable time with them on Christmas day and have been often before and since, so I know the books are being read. Just as in all Christian work, the visible results will probably be small in comparison with the ultimate, but I am convinced that seeds are being sown that will bear fruitage for the kingdom. Two of the men who left our local jail to serve time in the penitentiary took some of the books with them, and were glad of the chance. (Rev.) P. H. R.

### MR. MOODY'S BOOK FUNDS.

The following contributions have been received from January 16, 1916, to February 10, 1916, inclusive:

|                                 |          |
|---------------------------------|----------|
| <b>Prison Book Fund:</b>        |          |
| 16 Contributions .....          | \$ 88.45 |
| <b>Alaska Book Fund:</b>        |          |
| 1 Contribution .....            | 2.00     |
| <b>Lumber Camp Book Fund:</b>   |          |
| 40 Contributions .....          | 184.00   |
| <b>Military Camp Book Fund:</b> |          |
| 6 Contributions .....           | 50.00    |
| <b>Mountain Book Fund:</b>      |          |
| 2 Contributions .....           | 7.00     |
| <b>Seamen's Book Fund:</b>      |          |
| 3 Contributions .....           | 21.50    |

### FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, Emphasized Gospels of St. John, etc., have been sent out on account of the several book funds named, from Jan. 14, 1916, to Feb. 8, 1916, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

|  |  |
|--|--|
| <b>Prison Book Fund:</b>               |  |
| Illinois, 12 gospels.                  |  |
| Mississippi, 56 books, 65 gospels.     |  |
| Louisiana, 25 books, 25 gospels.       |  |
| Ohio, 60 books, 69 gospels.            |  |
| Michigan, 35 books, 30 gospels.        |  |
| North Carolina, 25 books, 10 gospels.  |  |
| Maryland, 25 books, 20 gospels.        |  |
| Missouri, 25 books, 20 gospels.        |  |
| Indiana, 115 books, 100 gospels.       |  |
| New Jersey, 100 books, 25 gospels.     |  |
| Oklahoma, 25 books, 25 gospels.        |  |
| <b>Alaska Book Fund:</b>               |  |
| Valdez, 10 books.                      |  |
| <b>Lumber Camp Book Fund:</b>          |  |
| Minnesota, 150 books, 200 gospels.     |  |
| Wisconsin, 40 books.                   |  |
| New Hampshire, 500 gospels.            |  |
| Oregon, 300 books, 300 gospels.        |  |
| <b>Spanish "Way to God" Book Fund:</b> |  |
| South America, 40 books.               |  |
| Arizona, 25 books.                     |  |
| <b>Mountain Book Fund:</b>             |  |
| Kentucky, 50 books.                    |  |



# "The Coming of the Lord Draweth Nigh"

An examination of the Scriptures on the Length of the TIMES of the GENTILES

**WHEN** Did They Begin? The Year Day Principle.  
Will They Terminate? Historics and Futurists Both Wrong.

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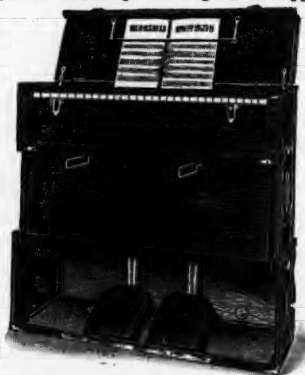
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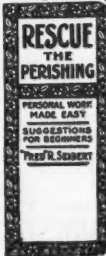
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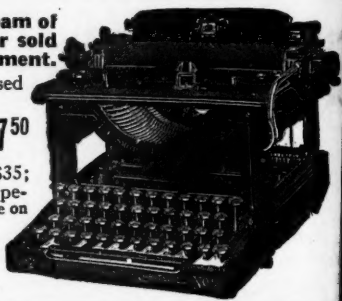
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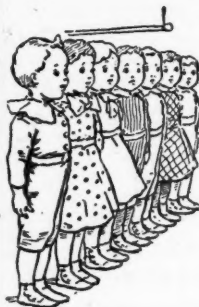
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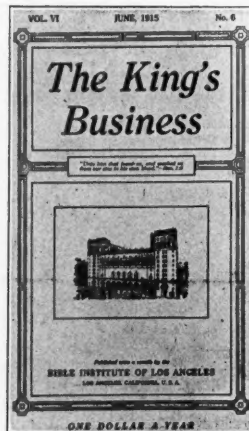
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(Continued from page 539.)

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In this connection an effort has been made to raise \$5,000,000 in the United States for the relief of the sufferers. Proclamations looking

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